

Printed at London by *M. F.* for *R. Dawlman* and *L. F.* at
the Brazen Serpent in Pauls Church-yard. 1636.

A
CHILD
OF LIGHT WAL
KING IN DARKNESS:
OR
A TREASURE

Showing } The Cases wherein
The Cases by which }
children may be }
brought to }
Christ. }
The }
which }
which }



WITH DIRECTIONS
HOW TO COME FORTH
OF SUCH A CONDITION:
Which other Observations upon
As to, and in, cases.

By The Goodwin B.D.

When he hath his face, who can behold him?

Printed at London by M. F. for R. Durburn and A. F. at
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HONORATISSIMO DOMINO;
ROBERTO, DOMINO
BROOKE, BARONI BROOKE,
de BEAUCHAMPCOURT,

HEROI

EXIMII AC VMINIS, SUMMI
CANDORIS, PIETATIS AC LI-
TERARUM, CULTORI, FAUTORIQUE

OPELLAM HANC,
LABORANTIS CONSCIENTIÆ
CONSOLATORIAM,

IN
PERPETVÆ OBSERVANTIÆ
TESTIMONIUM.

DO: DICO: CONSECRO.

THOMAS GOODWIN.

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W. R. O. L.

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IN

PERPETVÆ ORATIONIS

TESTIMONIO

DO: DICO: CONSECRO.

THOMAS GOODWIN

A 3



To the Reader.

That which drew these
Sermons from mee,
next to thy good, was
to right my selfe.
They were first pre-
ached eight yeares since; and some notes
thereof were, (to say no more,) disper-
sed into the hands of many, to my pre-
judice. They are here presented as
they were preached, with little altera-
tion or addition, in method, style, or
matter: Onely to make up the Treas-
tise more compleat, I entirely added,
against the publishing thereof, that
whole

To the Reader.

Col. 2. 18.

Prov. 30. 18,
19.

whole discourse about Satans part,
and hand in these desertions, begin-
ning at Chap. 6. In handling which,
I trust I have not at all incurred that
severe increpation of the Apostle, a-
gainst curious speculations about an-
gels, of intruding into those things
which I have not seen ground, and
warrant for in the word. Sure I am
I have endeavoured to follow the
Schoole, in their Labyrinths herein,
no further then I found a Clue of
Scripture, and right reason, clearly
guiding and warranting my way :
Without which, I account the wayes
of this old and winding Serpent, in
his communications to us, to be as So-
lomon speakes, Like the way of a
Serpent upon a stone, hidden, and
past tracing, or finding out. And
lest any of the weaker readers, espe-
cially

To the Reader.

cially those in distresse ; to whom more speculative, and doctrinall discourses, though about things practicall, prove usually tedious and unpleasing, should in reading that peece, be discouraged at the first : My advertisement is, that (if they finde that part of the way craggy, or tyre some, which I hope they will not) they would divert out of it, and come in againe at Chap. 11. from whence to the end, they shall finde what is more accomodate to their understandings, and conditions, and more practically speaking to your distresse. The blessing of heaven goe with it.

THO: GOODWIN.

cially these in distress: to whom more
speculations, and doctrinal discourses,
though about things practical, prove
usually tedious and unpleasant. Should
in reading that piece, be discouraged
at the first: My advertisement is
not (I hope) intended for the way
of study, or for those who hope they
will not find it difficult out of it,
and come in again at Chap. II. from
reference to the end, they shall find
what is more accommodated to their
understanding, and condition, and
more practically applying to your dis-
tress. The lifting of burdens you
will find.

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To the Reader.

As I have in this little book, to inform more
particulars, and such small discourses,
though about things practical, prove
themselves tedious and unprofitable, should
be thought that piece, be discontinued
at the first: My advertisement is
that if they find that part of the way
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neral.

Thos. Dobson



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A CHILDE OF LIGHT WALKING in DARKNESS.

ISA I: 50. 10, 11.

10. *Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darknesse and hath no light? Let him trust in the name of the Lord, and stay upon his God.*
11. *Behold all yee that kindle a fire, that compasse your selves about with sparkes, walke in the light of your fire, and in the sparkes which yee have kindled; this yee shall have of my hand, yee shall lie downe in sorow.*

The words paraphrased.



WE have in these words, A The Summe true beleever, in his worst; and naturall men, in their best condition, set forth together unto our view. And withall, the power of true faith, as it alone upholdeth him in the saddest houre of darknesse that can befall him: opposed unto, and compared with, the

HA B the

the *falsenesse* of their presumptuous *confidence*, in their greatest *security*: Together with the differing *supports* of either; The one in the tenth verse: the other in the eleventh.

Of the tenth
verse,
2 Cor. 4 6.

First, take a true beleever, who hath had the least beame, of the *light of the glory of God, which shines in the face of Christ*, let in upon his soule, and his heart, so taken with that sight, as it became eternally divorced from all things here below, and resolved to adventure all his future hopes of comfort, and happinesse in the enjoyment of that *Light of Gods countenance* alone: Which, that he may enjoy, he *feareth* to offend *the Lord*, more then Hell; and endeavoureth as truely, *to obey the voice of his Servants*, as ever he desires to attaine unto that happinesse. Thinke with your selves, what is the worst thing, next, to the eternall losse of God, really, and indeed, that can be supposed to befall this man? What worse, then to have that cranny, through which he first espied that beame, to bee as it were, cleane shut up, the *Light of Gods countenance* withdrawne, yea all *Light*, and appearance to him, of his owne *graces*, withheld, and overclouded; The face of heaven so overcast with *Darknesse*, that neither *Sun-light* nor *Star-light* appeareth to him: so as he *hath no light*: yea further, findes his soule beset, and besieged round with all the *powers* of Hell, and *darknesse*, and the terrours of the Almighty shot into his soule: And, he thus quite left, *walking in this darknesse*, is filled with strong feares and jealousies, that God is not *His God*; nay questioning whether he *ever will be*? yea, apprehending by the wrath he secles, God, to bee *become his enemy*.

Mat. 22. 7.

All

All this is set forth to us here, as the very estate of one *who feareth the Lord and obeyes him*: and is comprehended in these words; *That walketh in Darknesse and hath no Light*. You see him at his worst.

In which forlorne condition, what is there to be found to releeve, and support this man? But onely one thing; which is here held forth to him; *The name of the Lord*, for him to trust, and stay himselfe upon; Both that Name of God, *Exod. 34. 6. The Lord God, gracious and mercifull, &c.* and that Name of Christ, which is called, *Ierem. 23. 6. Jehovah our righteousness*. Both, or either of which, Hee, by the naked hand of faith, laying hold upon, may now make use of, as of a staffe, (as David compares it *Psal. 23. 4.*) whilest, he thus *Walkes in darknesse, and through the valley of the shadow of death*, safely to trust, and stay himselfe upon, so as in the end, to come forth, to see Light in Gods Light for evermore. You see likewise the prop of his soule in this condition.

Psal. 36. 9.

On the contrary, let us behold, (as all are here called to doe) the best and most secure, of unregenerate men *encompassed* about with all meanes, and supports of confidence, and comfort; whether of Legall righteousness of their owne, (which these Jewes made boast of,) together with the addition of all worldly and outward comforts: both which the Prophet here compares to *Fire and sparkes*, as preserving Light and comfort in them. As, let their lives, and naturall dispositions, abound with never so many sparkes of legall righteousness, which *themselves have kindled*: for so he compares all those severall acts and performances of naturall

Of the 11.
verse.

the *falsenesse* of their presumptuous *confidence*, in their greatest *security*: Together with the differing *supports* of either; The one in the tenth verse: the other in the eleventh.

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Mat. 27. 7.

All

All this is set forth to us here, as the very estate of one *who feareth the Lord and obeyes him*: and is comprehended in these words; *That walketh in Darknesse and hath no Light*. You see him at his worst.

In which forlorne condition, what is there to be found to releeve, and support this man? But onely one thing; which is here held forth to him; *The name of the Lord*, for him to trust, and stay himselfe upon; Both that Name of God, *Exod. 34. 6. The Lord God, gracious and mercifull, &c.* and that Name of Christ, *which is called, Ierem. 23. 6. Iehovah our righteousness*. Both, or either of which, Hee, by the naked hand of faith, laying hold upon, may now make use of, as of a staffe, (as David compares it *Psal. 23. 4.*) whilest, he thus *Walkes in darknesse*, and *through the valley of the shadow of death*, safely to trust, and stay himselfe upon, so as in the end, to come forth, *to see Light in Gods Light for evermore*. You see likewise the prop of his soule in this condition.

Psal. 36. 9.

On the contrary, let us behold, (as all are here called to doe) the best and most secure, of unregenerate men *encompassed* about with all meanes, and supports of confidence, and comfort; whether of Legall righteousness of their owne, (which these Jewes made boast of,) together with the addition of all worldly and outward comforts: both which the Prophet here compares to *Fire* and *sparkes*, as preserving *Light* and comfort in them. As, let their lives, and naturall dispositions, abound with never so many *sparkes* of legall righteousness, which *themselves have kindled*: for so he compares all those severall acts and performances of naturall

Of the 11.
verse.

Rom. 10.3.

Eccles. 7.6.

and acquired righteousness, struck out, and educed from the powers of naturall principles, improved; which make a great blaze in a mans owne opinion, & esteem; which yet, not proceeding from the *holy Ghost baptising them as with fire*, and renewing them; nor from internall principles of regeneration, which Christ compares to *fire*, *Mar. 9* ult are all in Gods account, but as a *sacrifice offered up with strange fire*; which was forbidden, and are here said to be of *their owne kindling*: And such were the *sparkes*, in the light of which, these *Iewes walkt*, who went about to *establissh their owne righteousness*, and with confidence *trusted* therein, and not on *the name of the Lord*. And further, ² Let these men be surrounded, and *encompassed* about with the greatest splendor of worldly glory, and abound in all those good things this world can afford them; (the comforts whereof *Salomon* in like maner compares to a *fire of Thornes*, and the pleasures of it, to the *crackling of thornes*, as here to *sparkes*;) and let them keepe never so good fires to warm and cheere themselves withall, lay on as much every day as shall even *encompassse* them about with *sparkes*; and in the light, and *confidence* of both these, let them *walke* for many yeares; despising that other poore beleever, that feareth to be found in his own righteousness, and refuseth to be comforted by any of these: yet, let them know, (sayes Christ, who is brought in as the speaker here,) that when they have thus *walkt* presumptuously, and securely, and even *walkt* themselves *wearie*; (as it is *Isai. 40. 13.*) weary of all their owne wayes, and pleasures; (as they will be one day,) and then at their death-beds, thinke

to

to lye downe and rest them : They shall lye downe indeed, (sayes Christ) and their bed shall be of my making, and providing : this you shall have of my hand, ye shall lie downe ; but, in a bed of sorow, and despaire : In which, they shall lye downe, never to rise againe.



CHAP. I.

The maine proposition, and subject of this discourse, thence deduced; That a childe of God may walke in darknesse. That thereby distresse of conscience, and desertion in the want of assurance of justification, is meant, proved.

THis to be the meaning of the words, will more fully appeare in opening the severall propositions to be delivered out of them; whereof the first and principally intended is this : That one who truly feares God, and is obedient to him, may be in a condition of darknesse, and have no light; and he may walke many dayes and yeares in that condition.

And herein, further to explaine the Text, and bottome this great point well upon it; and more particularly to discover, what the condition of a childe of God, thus in darknesse is, we will first inquire what is meant by walking in darknesse here in this place.

First, walking in darknesse is taken in the 1 John 1. 6. for living in sinne and ungodlinesse : in the commission of knowen finnes, or omission of knowen duties, going on in the workes of darknesse. But so it

The first and maine observation : That a childe of God may walke in darknesse.

Q. 1.

I.

What it is To walke in darknesse.

What is not meant here;
1. Not in sin.

Rom. 10.3.

Ecclef. 7.6.

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Micah 3. 11.

is not, to be taken here. For Christ would not have encouraged such, to trust in God, *who is light*, and there can be *no fellowship betweene him and such darknesse*; as the Apostle tels us: Nay, the *Holy Ghost* reproves such, as doe *leane on the Lord*, and yet *transgresse*; and besides, the Text speakes of such, who for their present condition, *fear God*, and are *obedient* to him, which if they thus walkt in darknesse, they could not be said to doe.

2.
Not in ignorance,

Prov. 19. 2.

Neither secondly, is it to be meant of *walking in ignorance*, as *Iohn* 12. 36. it is taken. For, one that *bath no light* in that sense, can never truly feare God, nor obey him; the *heart that wanteth knowledge is not good*, sayes *Salomon*; and so to walke in darknesse, is accompanied with *walking in vanity of mind* *Ephes.* 4. 18.

3.
But in sorow
and discom-
fort.
Eccles. 11. 7.

But thirdly, he meanes it of *discomfiture and sorow*. As often, we finde in Scripture, *darknesse* to be taken: as *Eccles.* 5. 17. As on the contrary, *Light*, because it is *so pleasant a thing to behold*, is put for comfort. And, that so it is taken here, is evident, by that which is opposed in the next verse, *walke ye in your light, yet, ye shall lye downe in sorow*.

4.

But fourthly, of what kinde of *sorow*, and for what? Whether from outward afflictions, or inward distresse of minde and conscience; or (to use *Salomons* distinction) whether by reason of *mans* ordinary *infirmities*, or of a *wounded spirit*? that is yet in question.

I.
And that not
of outward af-
flictions only.

And first, it is not to be restrained to outward afflictions onely, which are called *mans infirmities*, as *being common to man*, which arise from the things of this world, or from the men of the world; though

to walke in darknesse is so taken, *Esai. 59. 9.* and I will not exclude it here. For, in them also, a mans best support, is *to trust in God*; and it is the safest way to interpret Scriptures in the largest sense which the words and coherence will beare. But yet that cannot be the onely, or principall meaning of it: for besides what is further to be said to the contrary, he addes withall, *and hath no light*, that is, no comfort: Now as Philosophers say, *non dantur pura tenebrae*, there is no pure darknesse without some mixture of light: so wee may say, there is not *meere* or *utter darknesse* caused by *outward afflictions*, no outward affliction can so universally environ the minde, as to shut up all the crannies of it, so that a man should have no light. And besides, Gods people when they walke in the greatest outward darknesse, may have, yea, often use to have most light in their spirits. But here is such an estate spoken of, *such a darknesse as hath no light in it.*

Therefore secondly, it is principally to be understood, of the *want of inward comfort in their spirits*; from something that is betweene God and them; and so meant of that darknesse and terrours, which accompany the want, and the sense of Gods favour. And so *darknesse* is elsewhere taken, for *inward affliction* of spirit, and minde, and want of light, in point of assurance, that God is a mans God, and of the pardon of a mans sinnes; so *Psal. 88. 6.* *Heman* useth this word to expresse his distresse; and the reasons why it is thus to be understood, here, are;

First, because the remedy here prescribed is

saith; The first.

2.

But chiefly inward from the want of the sense of Gods favour.

Proved by 3. reasons.

faith; to stay himselfe upon God, and that as upon His God; he puts in His God, emphatically; because that is the point he is troubled about, and concerning which he is in darknesse; and that is it, which faith, which is propounded here as the remedy, doth in the first place and principally looke unto, as its primary aime, and object.

The second.

Secondly, in the foregoing verses he had spoken of *Iustification*, whereby God pardons our sinnes, and accepts our persons: The Prophet, or Christ in the person of his elect, (as some) having expressed his assurance of this: *God is neare that justifies me, who shall condemne?* (Which words the Apostle *Rom. 8. 32, 33.* doth alleadge in the point of *iustification*, and to expresse the triumphing assurance of it; and applies them in the name and persons of true beleevers) now because there might be some poore soules, who though truly fearing God, yet might want this assurance; and upon the hearing of this might be the more troubled, because not able to expresse that confidence which he did: therefore he addes, *who is among you that feareth the Lord, &c.* as if he should have said, though you want the comfortable sense and assurance of this, be not discouraged, but doe you exercise faith, goe out of your selves, rely upon Christ and that mercy which is to be found in God: you may feare God and want it; and you are to trust in God in the want of it.

The third.

Thirdly, these words have a relation also to the fourth verse, where he sayes, (as that God had given him this assurance of his owne justification, for his owne particular comfort in the foregoing verses so) that God had also given him the *tongue of the learned,*

learned to minister a word of comfort in season, to him that is weary and heavy laden : and thereupon in this verse, he accordingly shewes the blessed condition of such persons as are *most weary* through long walking in darknesse; and withall hee discovereth to them, the way of getting out of this darknesse, and recovering comfort againe : And in all the word of God, there is not a more comfortable and seasonable word to one in such a condition to be found. All which argues, it is spoken of inward darknesse, and trouble of spirit, and that in point of applying justification, and God to be a mans God.

Highlands A
or hobbie mial
stern or dinal
mouthe

CHAP. II.

The particulars of the distresse, contained in these two phrases: Walking in Darknesse; Having no Light.

THe second thing to be enquired into is, *What is the condition of such an one who is thus in darknesse, and who hath no light?* Which I will so farre discover, as the phrases used here will give light into, by the help of other Scriptures.

What is His
condition
whilest hee
walkes in dark-
nesse, &c.

First, he is said to *have no light* : Light saith the Apostle, *Ephes. 5. 13. is that whereby things are made manifest*; that is, to the sense of sight, to which, light properly belongs : and as *light*, and *faith*, are here severed as you see; so *sight* also is in *2 Cor. 5. 7.* distinguished from *faith*, which is the *evidence of things absent and not seene* : when therefore, here he sayes, he hath *no light*, the meaning is, he wants all present sensible testimonies of Gods favour to

ψ. 1.
as exprest,
1. by having no
light.

Heb. 11. 1.

Light distinct
from faith.

him; he sees nothing that may give sensible present witnesse of it to him : Gods favour, and his owne graces, and all the sensible tokens and evidences thereof, which are apprehended by spirituall sight, are become all as *absent things*, as if they were not, or never had been; that light which ordinarily discovers these as present, he is cleane deprived of.

A threefold light added to faith to cause assurance.

To understand this, wee must know, that God to helpe our *faith* (which, as I said before, is distinguished from *sight*, as we now speake of it) vouchsafeth a *threefold light* to his people, to adde *assurance* and *joy to their faith*; which is to faith, as a backe of steele to a bow to strengthen it, and made to be taken off, or put on to it at Gods good pleasure.

1. The immediate light of Gods countenance:

Psal 4.6.

which he may want,

First, the *immediate light of his countenance*, which is a cleare evident beame and revelation of Gods favour, immediately testifying that wee are his, which is called the *sealing of the Spirit*, received *after beleeving*. Ephes. 1.13. which David desired, and rejoyced in more then in all worldly things. *Lord lift up the light of thy countenance* : in which, more or lesse, in some glimpses of it some of Gods people have the priviledge to walke with joy, from day to day : Psal. 89. 15. *They shall walke in the light of thy countenance, in thy name shall they rejoyce all day*. And this is here utterly withdrawne : and it may thus come to passe, that the soule in regard of any sense or sight of this, may bee left in that case that Saul really was left in : 1 Sam. 28. 15. *God is departed from me, and answers me not, neither by Prophets, nor by dreames* : though with this difference, that

that God was really departed from *Saul*, but to these, but in their owne apprehensions: yet so, as for ought they can see of him, God is departed cleane from them; answers them neither by prayer, nor by word, nor by conference; they cannot get one good look from him: Such was *Jonahs* case, *I am cast out of thy sight*, that is, he could not get a sight of him; not one smile, not one glaunce or cast of his countenance, not a beame of comfort, and so thought himselfe cast out. And so hee dealt with *David* often, and sometimes a long time together, *Psal. 13. 1. How long wilt thou hide thy face from mee:* and *Psal. 89. 46. How long, &c.* even so long as *David* puts God in remembrance, and pleades how short a time in all he *had to live*, and complaines, how in much of that time his face had beene hid from him, *ver. 47.* And the like was *Hemans* case, and this also long, even from *his youth up. Psal. 88. 14, 15.* So from *Iob*, yea, and from Christ himselfe; *My God my God why hast thou forsaken me?*

proved.
Jonah 2. 4.

But concerning this, you will aske, how can *this dealing* of his stand with his everlasting love, continued notwithstanding to the soule, that hee should deale so with one he loves, but especially, how it may stand with the reall influence of his grace, powerfully enabling the soule all that while to goe on to feare and obey him?

Quest.
And how the want of it may stand with

For the first, it may stand with his everlasting love, and God may be his God still, as the Text tells us: so, *Esa. 54. 8. For a moment, I have hid my face, but with everlasting kindnesse, will I have mercy on thee.* It is but hiding his face, and concealing his love as *David* concealed his love from *Absalom*, when his

Ans.
Gods love still continued,

bowels yearned towards him : and God takes the liberty that other fathers have, to shut His children out of his presence, when he is angry : and it is but *for a moment*; that is, in comparison of *eternity*; though happily it should be thus with him during a mans whole life; and he therefore takes liberty to doe it, because he hath such an eternity of time, to reveale his kindnesse in; time enough for kisses and embraces, and to poure forth his love in.

2.
and with the
reall influence
of grace.

*Deus se commu-
nicat, vel qua
beatus; vel qua
sanctus; qua bea-
tus gaudium &
gloriam; qua san-
ctus gratiam:
Vtrumque vo-
luntarie, ideoque
non utrumque si-
mul necessario.*

And for the second, the *reall* gracious influences, and effects of his favour may be continued, uphold- ing, strengthening, and carying on the soule, still to *obey* and *fear* him, whilest he yet conceales his favour. For, when Christ complained, *My God my God why hast thou forsaken me*? (when, as great an eclipse in regard of the light of Gods countenance, was upon his spirit, as was upon the earth) yet hee never more obeyed God; was never stronglier sup- ported then at that time, for then he was *obeying to the death*. Like as wee see, that when the Sunne is eclipsed, though the earth wants the *light* of it, yet not the *influence* thereof; for the metals which are engendred in the bottome of the earth are conco- cted by the Sunne; so as though the light of the Sunne comes not to them, yet the influence and vertue of it doth, and altereth and changeth them: So doth Gods favour visit mens hearts in the pow- er, heate, and vigorous influence of his grace; when the light and comfort of it doth not; but is intercluded.

2.
Light is of
present graces;

The second *light* which God vouchsafeth his people ordinarily to help and ecke out their faith, is the *sight* and comfort of *their owne graces*, unto which

which so many promises belong; as, of their love to his people, feare of his name, desire to obey him. So that often when the *Sunne* is set, yet *Star-light* appeares; that is, though that other the immediate presence and evidence of his favour shines not on the soule, yet his graces therein appeare, as tokens of that his love: so as the soule knowes that there is a *Sunne* still, that gives light to these *Starres*, though it sees it not; as in the night, we know that there is a *Sunne* in another *Horizon*, because the *Starres*, we see, have their light from it; and we are sure that it will arise againe to us.

Now a soule that hath true grace in it, and goes on to obey God, may also want light to see these his graces, and looke upon his owne heart as empty of all. And as they in the storme, *Acts* 27. 20. so he, in temptation may come to *have neither Sun-light, nor Star-light, no light*, as in the Text. Thus *Esay* 63. 17. the Church there complaines, that God had *hardned them from his feare*: they were affraid, feeling their hearts so hard, that the feare of God was wanting: which yet was there, for they complained of the want of it.

which he also
may want.

But yet thirdly, though hee want the present light of Gods countenance, and the sight of present grace; yet he may have a comfortable remembrance of what once afore he had, still left; and so long is not utterly left in darknesse. Therefore further know, that the state of one that feares God and obeyes him, may be such, as he may have no comfortable light or remembrance of what grace, &c. formerly he had. *2 Pet.* 1. 9. One that hath true grace in him, onely lacks the exercise of them, (for I take

3.
Light may be
taken for the
remembrance
of former graces
and evidences;

which he may
want.

The reason of
both.

Quest.

it, that place is to be understood of a regenerate man, because *he was purged from sinne* : and is now said to *lack grace*, because he doth *not use it* ; for, *idem est non habere, & non uti*; a man is said not to have that which he doth not *use* when he ought to use it, especially in things whose worth lies wholly in use and imployment, for it is as good as if he had it not) now, such a man may fall into such a *blindnesse*, that he *cannot see as farre off*, and so *forgets* his former assurance, *that he was purged from his old sins*. Yea, it may be, calls all into question. Thus David in the 30. *Psal.* 6, 7. though his heart was but even now, a little afore *full of joy*, and assurance of Gods favour : yet God did but *hide his face*, and all was gone, *I was troubled* (sayes hee) hee was thus blinde, and could not see what was but a little past him, as it is with men in a mist.

And the reason of these two last assertions is as evident as the experience thereof. For *graces* in us *shine*, but *with a borrowed light*, as the Starres doe, with a light borrowed from the Sunne. So that, unlesse God will shine secretly, and give light to thy *graces*, and irradiate them, thy *graces* will not appeare to comfort thee, nor be at all a witnesse of Gods favour to assure thee. For *our spirit*, that is, our *graces*, never witnesse alone; but if Gods Spirit joyneth not in testimony therewith, it is silent: *The Spirit of God witnesseth with our spirits, Rom. 8. 16.* Now therefore, when God hath withdrawne his testimony, then the testimony of our hearts, and of our owne *graces* hath no force in it.

But you will say, can a man have the exercise of grace and not know it? Feare God, &c. and not discern it?

Yes :

Yes : and some graces may then be as much exercised in the heart, as at any other time. He may feare God as truely, and as much as ever, and yet this feare have no light in it to discover it selfe to him : it may be in the heart, in *esse & operari*, when not in *cognosci* : it may have a being and a working there, when not in thy apprehension.

Ans.

How grace may be exercised, when not discerned.

The reason is, because as the influence of Gods favour may be really in the heart, when the sense, sight, and light of it is withdrawne; (as was said before,) so the power of grace may in like maner be in the heart, when the light and comfort thereof is wanting. And although it is true, that every man having the power of reflecting upon his owne actions, can discern what thoughts are in him, and what affections; and can tell for the matter of them, what he thinkes on, and that he is grieved, &c. But yet so, as he may still question whether those thoughts be acts of true and unfeigned faith; and whether those affections of sorow for sin, &c. be sanctified affections, holy, and genuine, and spirituall affections. And the reason of the difference is, because though the naturall spirit, which is in a man knowes the things of a man, as the Apostle hath it, 1 Cor. 2. 11. that is, his owne thoughts, &c. understanding them *physically*, as they are acts of a man : yet, what is the true goodnesse of them *morally*; in discerning This, the spirit of a man is *deceitfull*, and cannot know it, without the supernaturall light of the Spirit of God : who as he is the giver and actor of that grace in us; so is given of God that we might know the things which are given us of God: 1 Cor. 2. 8. 12. Light is sown for the righteous,

The reason

Jerem. 17.

and

and joy for the upright sayes the Psalmist. Grace and the exercise of it is the seed, which they continually scatter; but light and joy is the crop that is to be reaped. This seed often lies hid long, though it will come up in the end. Thus light or joy may be severed from grace; and the comfort of it, from the power of it.

¶ 2.

2.

What his condition is, as expressed by walking in darknesse.

I.

To be in doubt what will become of him,

Secondly, let us further consider the other phrase; and what is intimated thereby, to bee his condition, when (as it is said) *he walkes in darknesse*.

First, to *walkes in darknesse*, implies to be in doubt whither to goe: so Iohn 12. 35. *Hee that walkes in darknesse knowes not whither he goes*. And thus the soule of one that feares God, may bee filled with doubts, whether God will ever be mercifull to him yea or no, and not know what God meanes to doe with him, whether he shall goe to heaven or hell. Psal. 77. 7, 8, 9. *Will the Lord be mercifull?* which speeches are spoken doubtingly: for ver. 10. hee sayes, *this was his infirmity*, to call this into question. So Heman Psal. 88. 5, 6, 11, 12. Hee thought himselfe as one that was in hell; *Free among the dead*, that is, as one admitted into the company of them there: ver. 5. *free of that company*, as you use to say, and of the number of those *whom God no more remembred*: in such darknesse was he, ver. 6. And to raise him out of that condition, was a thing hee doubted whether God would ever doe. ver. 10, 11, 12. *Wilt thou shew wonders to the dead? shall thy wonders be declared in the grave?* that is, did God ever shew mercy to one that was in the same state that they in hell are in, which is my state now: yea, so as to be out of hope: So Lamen. 3. 18. *My hope is perished from the Lord*.

Sc.

Secondly, those *in darknesse* are apt to *stumble at every thing* : So *Esay* 59.10. One effect of darknesse, mentioned there, is to *stumble at noone day*. So take a soule that is left in darknesse, and it will stumble at all it heares out of the word, either in conference, or at Sermons; all it reades, all promises it meetes with, it is more discouraged by them: Oh thinke they, that there should be such glorious promises, and not belong to us ! Such an one misapplies and misinterprets all Gods dealings, and the Scriptures against himselfe; and *refuseth comfort* : as *Psal.* 77. 2. Yea, and as at the third verse, when he *remembers God, he is troubled*.

2.
Stumbling at
all comforts.

Thirdly, *darknesse* is exceeding terrible and full of horror. When children are in the darke, they thinke they see fearefull sights; it is therefore called the *Horror of darknesse*. *Gen.* 15. 12. So his soule here may be filled with feares, and terrours from Gods wrath, and of Gods being an enemy to him. *Heman* was almost *distracted*, and out of his wits with *terrors*. So the Church thought *Lament.* 3. Yea, and concluded it for certaine, that God was her enemy : *Surely he is turned against me : ver. 3.*

3.
Filled with
terrors.

Psal. 88. 15.



CHAP. III.

The efficient causes of this distresse : First, the Spirit ; whether he hath any hand therein, and how farre.

HAVING thus explicated and proved this, that this doth, and may befall one who truly feares the Lord :

Lord : for the more full clearing of it, I will further shew.

1. First, the *efficient causes*.
2. Secondly, the *causes*, wherein.
3. Thirdly, the *ends*, for which God leaves his children in such distresses.

The efficient causes of this distresse 3.

First, for the efficient causes of this so wofull, desperate, darke condition of Gods childe : they are three which have a hand in it.

1. First, Gods Spirit.
2. Secondly, a mans owne guilty and fearefull heart.
3. Thirdly, Satan.

§. 1.
1. The Spirit,

First, for Gods Spirit : Although he hath a hand in some part of this disquietnesse; yet we must take heed how we put upon him any of those doubts, and desperate feares and conclusions, whereby the childe of God calls his state into question. For the Spirit is not the direct efficient, or positive cause of them.

not the cause of doubtfull and despairing thoughts;

And to this end we may consider that knowne place : *Rom. 8. 16. Yee have not received the spirit of bondage to feare againe, but the spirit of adoption*; the right understanding of which, will also prevent an objection : For some have alleadged this place, as if the childe of God after he had once the Spirit, sealing adoption to him, could never after fall into apprehension of bondage, that is, into feares of eternall damnation any more, or of being bound over for hell; and that this can befall him but once, and that at his first conversion.

But if we marke the words well. The Apostle affirmeth not, that feares of bondage can never befall

fall Gods childe againe : but his scope is to shew, that the *Spirit* which wee have received, having been once become the *Spirit of adoption*, that *spirit* is never after againe the *spirit of bondage* to us, nor the cause of such feares; indeed at first conversion, and before he did witnesse adoption, he then revealed our estates to us, to be an estate of bondage; which he then doth in love, to drive us out of it; and then indeed he was a *spirit of bondage*; to which he hath reference, when he sayes to feare againe, because he was once such to them, and such the *Holy Ghost* then might bee, and then witnesse to them that their estates were damnable : for then it was a truth, in that they had lived in an estate of bondage, whereunto damnation was immediately due; and had they dyed in it, had certainly fallen upon them : But when once he by making a man a Son, hath become the *spirit of adoption* to him, then if ever he should put him into such apprehensions, and feares againe, he should witnesse an untruth. Therefore, for the comfort of them and all beleevers, he tells them that he never crosseth nor reverseth his testimony of adoption, but his office is to be ready as a witnesse to seale to it. But yet, though the *Judge* doth not condemne any more, yet the *Laylor* may trouble and affright us, & our own *hearts* may condemn us; God may give Satan leave to cast us into prison, to clap bolts upon us again, and to become a lying *Spirit of bondage* to us, as hee became a lying spirit in the mouths of *Abiss* Prophets: and he may give up our hearts to be fettered with *the cords of our own sins*, and to be ensnared with its own inventions, and feares, and jealousies.

but our owne
hearts and Sa-
tan.

1 John 3.12.

Prov. 5.22

§. 2.

Yet the Spirit
hath some
hand in the di-
stresse;

For a more distinct understanding of this, to manifest how it comes to passe, that all this befalls Gods childe; I will shew how farre the holy Ghost proceedeth in it, and puts forth his hand towards it, and what Satans work is, where he strikes in, and our owne hearts to worke further, and deeper distresse then the holy Ghost by himselfe alone intended. For unto these three severall hands is the whole to be ascribed: & the works of Gods Spirit, and his concurrence therein, carefully to be severed from Satans: as light from darknesse at the first.

Thus farre then the Spirit of God may concur in this darknesse that befalls his childe.

1. Privatively,
to withdraw
his testimony.

1. *Privatively*: He may suspend his testimony, and the execution of his office of *witnessing adoption*; hee may withdraw his comfortable presence, and *hide himselfe for a moment*, and conceale his love, as other Fathers will sometimes doe; As *David* did, when yet his heart was towards *Absolom*: He may not admit him to see his face, he may shut a Sonne out of doores, when yet he doth not cast him off: He *may retaine their sinnes* (as Christs expression is) that is, call in the patent of his pardon which he had passed under his hand and seale, *in earth*, that is, in their owne consciences; take it out of their hands and custody, and call for it home againe into the pardon office in *Heaven*, and there keepe it. And also when Satan comes and gives in a false witnessse, and evidence, and our owne hearts thereupon likewise condemne us, the Holy Ghost may stand by (as it were) silent, and say nothing to the contrary, but forbear to contradict Satan by any loud testimony, or secret rebuking him, as he

Iohn 10.23.

Mat. 18.18.

he doth at other times: as *Zach. 3. 1, 2.*

2. *Positively*: He may further proceed:

1. To reveale and represent God as angry with his childe, for such and such sinnes formerly committed, and make him sensible thereof; not barely by concealing his love, but by making impressions of his wrath upon his conscience immediately, and not by outward crosses only. Thus *Esay 57. 17, 18.* God not onely *bid himselfe and was wroth*, that is, expressed his wrath by hiding himself; but *I smote him and was wroth*: and *v. 16.* he *contended and was wroth*, that is, *fought against him as an enemy*, as *Esay 63. 10.* and this with his wrath upon his spirit; for it followes, that the *spirit* was ready to faile, and the *soule* which he had made; so as it was the *spirit* which was the white God shot at and wounded, and that so deepe, that it was ready to faile and come to nothing; which *Solomon* calls by way of distinction, a *wounded spirit*, which *who can beare?* and differenceth it from all other afflictions upon the outward man, which strike the spirit but through the cloathes of the body mediately; for sayes he, *The spirit of a man will sustaine his infirmity*; that is, all such outward afflictions wherein it suffers, but by way of sympathy, and compassion; but when the spirit it selfe is laid bare and naked, and wounded immediately by Gods wrath, (which only can reach it and wound it,) *Who can beare this?* Thus towards *Heman*, God did not onely *hide his face from him*, *Psal. 88. ver. 14.* but *His fierce wrath went over him*, and *thy terrors* (sayes he) *cut me off*: *ver. 16.* not wounded him onely, but even *cut him off*: and such impressions of immediate wrath, as ex-

2. Positive, in 2. things.

1. To represent God angry by immediate expression of wrath on the conscience.

pressions and effects of Gods anger, the Holy Ghost may make upon the spirit of his childe : for it is a truth that God is angry and wroth with them when they sinne ; which anger he may make knowne, not onely by dumbe signes in outward crosses and effects; but by an immediate witnessing, and plain and expresse speaking so much to their consciences, and making them to feele so much, by scalding drops of his hot displeasure let fall thereon : And as other Fathers shew their anger by whipping the bodies of their children (upon this ground as sayes the Apostle) because they are the *Fathers of our flesh* : Heb. 12. 9. So, for the like reason may God shew his anger, and chastise his children by lashing their spirits : For he is the *father of our spirits* as he speakes in the same place. And likewise our spirits, and the very *bones and marrow of them doe lie open and naked to him, with whom we have to doe, and his word and spirit being quick and powerfull, and sharper then any two edged sword, are able to divide, and cut even to the bones and marrow;* as the same Author speakes. Yet withall, so as when he expresseth his wrath thus upon their consciences ; hee doth not witnesse, that this is an eternall wrath which he hath conceived against them : for it is but a temporary displeasure, *It is but for a moment,* as *Esay* speakes; the indignation of a Father ; nor is it a wrath which revenging justice hath stirred in him, but *Fatherly affection*. And though the Spirit tells them that God is displeased, yet never that they are accursed ; that is a false collection made out of it.

Heb. 4. 12, 13.

Heb. 12. 6.

2. By shaking over him the threatnings of eternall wrath.

Yet 2. The holy Ghost may proceed yet further

ther herein; so farre as to bring forth, and shew him, and shake over him the rod of his eternall wrath, especially when hee hath provoked Christ by presumptuous sinnes already; and to prevent his going on frowardly in the way of his heart. And this, both by presenting to them, and setting on all those threatnings which doe hypothetically and conditionally threaten, even to beleevvers, eternall damnation: such as that which wee finde Rom. 8. 13. *If yee live after the flesh, yee (even you beleevvers) shall die:* for there is a truth in all such threatnings, so conditionally propounded, which reacheth Gods dearest children, under a condition, and with relation to going on in sinne: to stoppe him and prevent him in which, when he is a going on frowardly in the way of his heart, the holy Spirit may bring home such threatnings to him, with respect to such a course as he is entring into, and accordingly stirre up the feare of that damnation thus threatened, if he should goe on in those sinnes he hath begun to commit: But to apply threatnings of eternall damnation simply to his person, as that thou shalt dye eternally; This the holy Ghost doth not speake to the heart of a beleever, when he is a beleever. And againe also the holy Ghost may represent to him, and minde him of all those examples of men in whom for their going on in sinne, *his soule hath had no pleasure*, and of Gods dealings with them: As how hee swaie against many of the *Israelites*, for their provocations of him, *that they should never enter into his rest*; and how hee rejected *Esau* for the despisall of his birthright; and all this with this end, to startle and awaken him; and with

Heb. 10. ult. . 1

with this intimation, that for such and such sinnes, God might in like maner deale with him. For these and the like examples, doth the Spirit of God set before the beleieving Hebrews; *Heb. chap. 3. and chap. 12.* and the beleieving Corinthians: *1 Cor. 10.* from the 5. ver. to the 13. to keep them in fearefulnesse to offend: But to apply any such examples absolutely unto them: so as to say, thus God intends to doe with thee, for such and such sinnes past, and that God will never be mercifull; This the holy Ghost doth not speake to a beleivers heart.



CHAP. IV.

How Satan and our hearts increase this darknesse by false conclusions from the Spirits worke, illustrated by the like in the illumination of Temporaries. The Spirits work in both compared.

From which worke of the Spirit, Satan and our hearts make false conclusions.

AND now the Spirit of God having proceeded thus farre himselfe in causing such darknesse, and terrors of conscience in them that feare him: *Sathan* and their *owne hearts* (unto which hee may and doth often further also leave them) may take occasion from these dispensations of the holy Ghost, (which are all holy righteous and true) to draw forth false and fearefull conclusions against themselves, and their estates; and start amazing doubts, and feares of their utter want of Grace, and lying under the curse, and threatnings of eternall
wrath

wrath at the present; yea and further, of eternall rejection for the future, and that God will never be mercifull; and so lay them lower, and cast them into a further darknesse and bondage then the holy Ghost was cause of or intended: Misinterpreting and perverting all these his righteous proceedings; as interpreting, that withdrawing his light and presence, and hiding himselfe, to be a casting them off: Thus *Heman, Psal. 88. 14.* So likewise misconstruing that temporary wrath, chastising and wounding their spirits for the present, to bee no other, then the impressions and earnest of Gods eternall vengeance: and arguing from their being *under wrath*, themselves to be children of *wrath*; and misapplying the application of all those threatnings of eternall damnation made by the Spirit but in relation, and under a condition of such and such courses for the future, to bee absolute against their persons, and to speake their present estate; and because such examples of men cast off are presented to them, to shew them what advantage God might take against them; they mistaking, thinke they reade their owne destiny laid before them in them; and conclude that God will deale so with them: And thus as the Apostle sayes of sinne, *Rom. 7. 11.* That *sinne taking occasion by the Commandement*, (he misunderstanding the scope of it, when a Pharisee) *it deceived him, and thereby slew him:* and yet *the Commandement is holy, just, and good,* ver. 12. So Satan and our hearts, by occasion of these dealings of the Spirit (which are righteous and true, as himselfe is, who is the Spirit of truth and leades into truth,) doe *deceive* beleevers, and
 E lay

lay them in their apprehensions *among the flaine whom God remembreth no more, as Heman speakes, Psal. 88. 5.*

The like in-
stanced in
Temporaries.

And as in these, so in other workes and dispensations of Gods Spirit, it is ordinary for Satan and our hearts to practise the like delusions, and false conclusions upon them. To instance in those more common and inferiour workes of the Spirit on the hearts of men, not as yet savingly regenerated: The Spirit *enlightning* them, together with impressions of joy, and a tast of sweetnesse in the promises of the Gospell, and of salvation revealed therein, which under a condition of true repentance and conversion, the Spirit of God doth make the offer and tender of Knowne unto their hearts. Thus hee wrought upon the stony ground, and in the *Jewes* by *Johns* ministry: *John 5. 35.* which light, and taste, and revelation of this conditionall proffer, tending in a way unto salvation, by alluring their hearts to seeke it, they often through Satans abuse of this good worke, and the soise flattery of their owne hearts, doe too hastily take to be that grace which *accompanies salvation*, on which hath salvation annexed to it: from which, the Apostle by that very expression, *Heb. 6. 9.* doth difference those *enlightnings*, ver. 4. They thus mistaking these workes precursory to grace, even as the *Jewes* mistooke *John*, that was but sent before to prepare the way for *Christ*, to bee that very true *Christ* that was to come into the world: and misunderstanding the entendment of Gods most blessed Spirit in such his dealings, they make up too hasty a conclusion not meant by the Spirit in those premises.

And

ἐξουσία τῆς
ἐντολῆς.

And I instance in these the rather, because these his dispensations of *desertion* (which wee have in hand) towards men already *regenerated*, and those forementioned *visitations* towards *such* as often *attaine not to regeneration*, are in an opposite way of comparison exceeding parallel, and much alike in the dispensations themselves; as well as in the differing false conclusions which are drawne from either, and doe therefore exceedingly illustrate the one the other. God withdrawing himself as much in their sense, from those who are in covenant with him: as hee drawes neere unto, and visits their hearts from on high, who are as yet strangers to him: The needle of Gods favour and love *varying* as much (that I may so allude) towards Hell in their *Compasse* who shall be saved: as it doth heavenward in the other, many of whom arrive not thither: and as they are brought *nigh to the kingdom of heaven*, (as Christ told him:) so of true beleivers, it may be said, that their soules doe often draw neere to hell, in their owne sense and apprehension; and the paines of hell doe take hold upon them. And as the other are enlightened, as *Balaam* was; so they are left to walke in darknesse and see no light, and doe taste of that *wrath* which the Law threatens; as those other taste the *goodnesse* of that salvation the Gospell offereth; God out of a *temporary* anger chastising them for a moment: as with a temporary favour he shineth upon the other: That as they *for a season rejoyce in that light*, John 5. 35. So Gods dearest children *may bee for a season in much heavinessse*, (as the Apostle speakes, 1 Pet. 1. 6. and walke in darknesse. And as the similitude of the dealings

A comparison betweene the worke of illumination in them, and of darknesse in these.

Mar. 13. 34.

themselves runne along so farre in a parallel line of comparison: So it holds in the false apprehensions which Satan and our hearts doe make out of both: and the cause of the mistake in each, is also alike. For Gods dealings with those *Temporary beleev-ers*, being so like to those dealings towards such as receive a state of adoption from him: They thence too hastily conclude their acceptance unto life. And on the contrary, Gods dealings with these *Temporary despairers*, (as I may so call them) being so like in their sense, to his proceedings with those hee cuts off for ever, they in like maner as hastily conclude (*I said in my haste sayes David*) their eternall rejection. Onely in the issue they prove unlike; tending but to their present discomfort, through their frailty: but in the other through their owne willing neglect, their enlightnings turne to their destruction.

So as to conclude; wee must warily sever the worke of Gods Spirit herein, from that of Satan; and our owne hearts; not attributing such desperate conclusions to the Spirit. Thus that depth of *sorrow* wherewith that humbled Corinthian was well nigh *swallowed up*, 2 Cor. 2. 7. is ascribed unto Satan, when ver. 11. it is made and termed one of *his devices*, which word doth in part referre to the Corinthians sorrow. Thus *David* also imputes *that* his questioning, *Psal. 77. Whether God would be mercifull to him*, ver. 7. unto his owne heart: this is *My infirmity* sayes he, ver. 10. So as the blame herein is to be divided betweene Satan and our hearts.

And as the kinde of the dealings

CHAP. V.

How our owne hearts are the causes of this darknesse :

The principles therein, which are the causes of it.

TO speake more particularly of either :
First, that our own hearts should be the causes and producers of such distresse and darknesse, when the holy Ghost thus deales with us, is at all no wonder : because

1. As we are creatures, there is such a weaknesse and infirmity in us as David speakes ; by reason of which, if God doth but hide himselfe and withdraw his presence, (which supporteth us in comfort, as in being) we are ready presently to fall into these feares of our selves. The Psalmist saith of all the creatures, *Thou hidest thy face and they are troubled* : and this by reason of their weaknesse, and dependance upon God : And no lesse, but farre greater is the dependance of the new creature upon Gods face and presence, that it cannot be alone and beare up it selfe, but it failes if God hide himselfe, as Esay speakes, Chap. 57. Especially now in this life during the infancy thereof, whilest it is a childe, as God speakes of Ephraim, *Hos. 11. 1.* then it cannot stand, or goe alone, unlesse God beare it up in his armes, and teach it to goe, as he speaks there, *ver. 1. 3.* And then also as children left alone in the dark, are afraid of bugbears, and they know not what, and are apt to stumble and fall, which is by reason of their

§. 1.
1. By reason of our weaknesse as we are creatures

Ps. 104. 29.

Psal. 30. 6.

their *weaknesse* : So is it with the new creature in its childhood here in this life, It was *my infirmity* sayes David; and againe, *Thou didst hide thy face and I was troubled.*

There is not onely such a *weaknesse* in us as wee are *creatures* : But,

§. 2.
2. Of an innate dark-
nesse as we are
sinfull creatures.

2. Also an innate *darknesse* in our spirits as we are *sinfull creatures* : since the fall, our hearts of themselves are nothing but *darknesse*, and therefore no wonder, if when God drawes but the curtaines, and shuts up the light from us, that our hearts should engender, and conceive such horrid feares and doubts : Thus in the 2. Cor. 4. 6. The Apostle compareth this native *darknesse* of our hearts unto that *Chaos*, and lump of *darknesse* which at the first creation covered the face of the deepe : when he sayes, that God who commanded light to shine out of *darknes*, (hee referreth to the first creation, Gen. 1. 1, 2.) hath shined into our hearts [even of us Apostles] to give the light of the knowledge of the glory of God, in the face of Iesus Christ. So that no longer then God continues to shine, either the *light of comfort*, or of *grace*, no longer doe our hearts [even of us beleev-ers] retaine light in them. And if at any time he withhold that *light of comfort* in his face, when yet he continueth an influence of *grace* : Then so farre doe our hearts presently returne to their former *darknesse* : And then doth that vast wombe of *darknesse* conceive, and forme all those feares and doubts within it selfe. Considering wichall, that our hearts are a *great deepe* also; so deepe in *darknesse* and deceitfulnesse, as no plummet can fathom them; *Deceitfull above all things, who can know it?*

Jer.

Jer. 17. 9. Darknesse covereth not the face of this deepe only, but it is darknes to the bottome, throughout darknesse. No wonder then, if when the Spirit ceaseth to move upon this deepe with beames of light, it cast us into such deepes and darknesse as Heman (complaining) speakes of, Psal. 88. 6. and frameth in it selfe such hideous apprehensions and desperate conclusions of a mans owne estate.

Especially seeing 3. There is so much strength of carnall and corrupt reason in men, ready to forge and invent strong reasons and arguments to confirme those sad feares and darkened apprehensions; and those drawne from those dealings of Gods Spirit mentioned. For as it is said of the Gentiles, that when *their foolish heart was darkened*, (that is, when left and given over to their own naturall darknesse) *they became vaine in their imaginations*, or (as the originall hath it) in their reasonings: *Rom. 1. 21.* and this even in those things which God had clearly revealed in his workes, to the light of nature: (of which that place speakes,) So may it be said even of those who have beene most enlightened, that their hearts are apt to become much more vaine in their reasonings about, and in the judging of their owne estates before God, out of his word and dealings with them, if God once leaves them unto darknesse. And this that great caveat given to professors, *James 1. 22.* gives us to understand, when they are exhorted to take heed that in hearing the word they be not found *deceiving themselves by false reasonings*: *James 1. 22.* So the originall, *λογισμαὶ ἑαυτῶν* renders it; which is, as if we should say, *false reasoning themselves*,

§. 3.
3. Principles of
carnall reason.

λογισμοίς.

Which as in
men unregene-
rate, reasons
for their bad e-
states; So in the
regenerate a-
gainst the
goodnesse of
their estates.

selves; as we use to say in a like phrase of speech, *bes fooling themselves*. And this is spoken of judging of their owne estates; concerning which, men are more apt through the distempers and prejudices of selfe-love, to make (to speake in *that* phrase of the Apostle) *false Syllogismes*, and to misconclude, then about any other spirituall truth whatever. And as men that want true faith, the unsound hearers of the word (of whom the Apostle there speakes,) are thus apt, through carnall reason misapplying *the word they heare*, to frame and draw from thence (as he insinuates) multitudes of false reasons to uphold and maintaine to themselves a good opinion of their estates: So on the contrary, in those who have true faith, all *that* carnall reason, (which remaines in a great measure unsubdued in them) is apt to raise & forge as strong objections against the worke of faith begun, and as peremptorily to conclude against their present estates by the like misapplication of the word; but especially by misinterpreting Gods dealings towards them. And they being sometimes led by sense and reason, whilest they walke in darknesse, they are apt to interpret Gods minde towards them, rather by his workes and dispensations, which they see and feele, then by his word, which they are to beleeve. This we may see in *Gideon*, *Iudges* 6. Who because God wrought not miracles as he had formerly for his people, but had delivered them into their enemies hands, from thence reasoneth against the message of the angell, (Christ himselfe) who had told him, *the Lord is with thee* ver. 12. But he objects, oh my Lord, *if the Lord be with us, why then is all this befall-*

len us? Where be all the miracles which our fathers told us of? But now the Lord hath forsaken us, &c. This we may also see in Asaph, or what other holy pen-man of the 73. Psalme; his heeles were well nigh tript up in the darke: *My feete were almost gone* (sayes he) ver. 2. that is, from keeping his standing by faith, as the Apostle speakes, *Rom. 5.* and this by an argument framed by carnall reason, from Gods dispensation of outward prosperity to wicked men; but on the contrary, *chastening of him every morning*, with outward afflictions, as the opposition doth there import. And how peremptory is he, in his conclusion thence deduced? *Verily, I have cleansed my heart in vaine*: ver. 13. and what reason hath hee? *For all the day long I have beene plagued*, &c. ver. 14. He thought his reason strong, and irrefragable, else he would not have beene so concludent [*Verily, &c.*] But what would this man have said and thought if he had beene in *Hemans* condition? or in *Iobs*, or *Davids*? if in those shallowes of outward troubles, which are common to man, his faith could not finde footing; but he was well-nigh carried away with the common streame and error of wicked men; to have condemned himselfe, and the generation of the righteous, ver. 15. How would his faith have been over-borne, *If all Gods waves and billowes had gone over him*? as David complaines; *Psal. 42. 7.* How would he have sunke in *Hemans* deepes, *Pf. 88.* or in *Davids*, *Pf. 69. 2.* *I sinke in the deepe mire where there is no standing: I am come into deepe waters, where the floods over-flow me.* Speaking of such waters as came in unto his soule; ver. 1. Even the floods of Gods immediate wrath break-

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ing in upon his conscience, overflowing the inward man, and not the outward onely. How much more peremptorily would hee have concluded against himselfe, if this had beene his condition? as indeed they, and many others of the generation of Gods children have done, when they have layne under, and walke in such distresses;

And the reason of all this is as evident as the experience of it.

How potent
and prevalent
carnall reason is
with us,

I. In generall: *Reason* is of it selfe a busie principle, that will bee prying into, and making false glosses upon all Gods matters as well as our owne; and trying its skill, in arguing upon all his dealings with us. Thus *Jeremy* would needs bee reasoning with God about his dispensations towards wicked men, *Chap. 12. 1, 2.* and *Iob*, of his dealings with himselfe: *Chap. 13. 3.* And *Reason* being likewise the supream principle in us by nature, and our highest difference as wee are men; therefore no wonder if when we are left to our selves to walke in darknesse, we walke as men, as the Apostle speaks, *1 Cor. 1. 3.* and to use *Solomons* words, doe leane to our owne wisdome, even because it is our owne and was brought up with us; it is our great *Ahitophel*, (and as *David* sayes of him) *Our guide with whom we have taken so much sweet counsell* in all our worldly and politike affaires: In which onely, we should make use of its advise: But wee too often take it into the Sanctuary with us, and walke in company with it into the house of God, (to allude to what *David* sayes there, *Psal. 55. 13, 14.*) that is, we suffer it to meddle in matters that pertaine to the Sanctuary, and to debate and conclude of our spirituall

Prov. 3. 5.

spirituall and eternall estates, as well as of our temporall; and which is worfe, we are opinionative of its judgement therein; *I thought* (sayes *Asaph* in that forementioned Psalme) *to know this*, ver. 16. that is, hee thought to have comprehended and reacht Gods minde in those his dispensations, by the discussions of reason, and so to have concluded rightly from them: Whereas *after he had gone in to the Sanctuary*, ver. 17. with faith alone, and thereby consulted with the word; he confesseth his owne wisdom and best reason to have been ignorant of Gods meaning, and of those rules he proceedeth by, in those his dispensations towards his children, *Even as a beast* ver. 22. is of those principles which men walke by, or the intentions they have in their ways. If Reason then, when it is so utterly unskilfull and mistaken in the premises, will yet be exercising and trying its faculty in reasoning from them, no wonder if the conclusions thence deduced bee so wide and wilde; and yet with *Asaph*, *We thinke we know this*.

But more particularly: Carnall reason is the most desperate enemy to faith of all other principles in man. For until faith be wrought, it is the most supreme principle; but then faith depoleth & subiecteth it, & afterwards doth often contradict it, yea excludes it, as unskilful in its matters, from being of its counsell. And so deepe and desperate is this enmity against faith, that look what is the most especiall worke and businesse of faith (which is to alter our estates before God, and put us into a state of justification and to assure us of it) therein, it shewes a more peculiar enmity against faith, by opposing

and how desperate an enemy unto faith, and the reason of it,

it in that worke of it more then in any other. This enmity shewes it selfe both *before* and *after* faith is wrought, and the one illustrates the other. For as before faith was wrought carnall reason shewes its opposition, by using the utmost of its strength to perswade a man of the goodnesse of his estate though without faith; thereby to prevent the entrance of faith and our seeking after it at all as not needfull to change our estates or to justifie us, and thus would keepe it wholly out. And therefore in the *first working of faith*, the holy Ghost brings faith in by force of open armes, as a Conquerour casting downe all those strong holds and reasonings, (as the word is, 2 Cor. 10. 4.) which carnall reason had beene long abuilding and afortifying, and so erecteth faith a throne upon the ruines of them all. Thus in like maner *after faith* is thus wrought, all that carnall reason which is left unsubdued, doth out of a further revenge of such an overthrow, and with a greater degree of enmity oppose faith still, onely it diverts the warre, now mustering up new forces, and turneth all the great Ordinance a clean contrary way, namely to perswade a man by all the objections it can raise, of the badnesse of his estate now, as before of the goodnesse of it: Hereby to blaspheme the great worke of faith in justifying of us: And also, because that next to *justifying us*, the office and errand of faith is to settle in our hearts *peace with God*, and a perswasion of our being in his favour, as Rom. 5. 1. Therefore doth carnall reason bend the utmost of its power and *Acumen* to perswade upon all occasions, by all the most specious and seeming arguments it can start and suggest

gest, that God is not at peace with us, nor as yet reconciled to us; meerely to contradict faith in what is the principle point it would perswade us of.

So that as in men whilest unregenerate, carnall reason endeavours by false reasonings to preserve a good opinion of their estates in them: In like maner the very same principle of carnall reason continuing its opposition to faith, doth as much perswade to a bad opinion of their estates when they are once regenerated.

And to conclude this, if in any condition that befalls Gods childe, *carnall reason* hath the advantage and upper ground of *faith*. It is now when it is in the *valley of the shadow of death*, as *David* speakes, when it *walkes in darknesse* and *hath no light*: A condition that doth afford a most compleat Topick for *carnall reason* to frame objections out of; When in respect of Gods dealings with him there is a seeming conjunction of all bad aspects threatning perdition and destruction: When faith is under so great an eclipse, and is left to fight it out alone in darknesse, and hath no second: When on the contrary *carnall reason*, and our darke hearts (which are led by sense) are possessed with the sense (the deepest and most exquisite sense) and impressions of (that which the heart is most jealous of) Gods sorest wrath and displeasure, and that felt and argued (not mediately and afar off, by consequence from outward afflictions, but) immediately from Gods owne hand. Thou alwayes hast suspected (sayes carnall reason) that thou wert a childe of wrath,

The great advantage carnall reason hath in time of desertion.

Ier. 37. 20.

Job. 13. 26.

and that thou and God were enemies; But now thou findest it put out of question, and that from Gods owne mouth, *who speaketh grievous things against thee*; thou hast it also under his own hand, for loe *be writeth bitter things against thee*, that is, in thy conscience as *Iob* speaks, & *holdeth thee for an enemy*, ver. 24. and whips thee with the same rod of his immediate wrath and displeasure, wherewith hee latheth those *that* are cut from his hand, and whom hee remembreth no more, but are now in hell, as *Heman* speaks. A time also this is when this present sense of wrath so distempers and (to use *Hemans* words) *distracts* the minde, that it cannot listen to faith, which speaks of nothing too, but of what it sees not; even as the people of *Israel* could not attend to *Moses* his message of deliverance through the *anguish* of their present bondage *Exod.* 6. 9. So as no wonder if then carnall reason be most busie, and takes this advantage to frame and suggest the strongest objections to the soule whilest it is in this distemper.

§. 4.
4. Principle,
corrupt affecti-
ons of *jealousie*,
suspition, and
incredulity, joyn
with carnall
reason in this.

Adde unto all this 4. that as there is such strength of corrupt reason which is thus opposite to faith, so that there are many other principles of corrupt affections in the heart, which joyne and take part with carnall reason in all this its opposition against faith, and which set it aworke and doe backe it as much in perswading Gods children that their estates are naught, as in securing men unregenerate that their estates are good; and the hand of self-love (which bribeth and byasseth carnall reason, especially in judging of our estates) is found as deepe in the one as in the other; and this doth yet
give

give further light to this point in hand. For looke as before faith is wrought, *selfe-flattery* (which is one branch of selfe-love) bribeth and setteth carnall reason a worke to plead the goodnesse of their estates to men unregenerate, and causeth all such false reasons to take with them which tend to perswade them to think well of themselves. So when once faith is wrought, *jealousie*, and *suspiciousnesse*, and *incredulity*, (which are other, as great sprigs of pride and selfe-love in us, as the former, which do begin to sprout and shew themselves, when that other is lopt off, and which doe grow up together with the worke of faith) these doe edge and sharpen the wit of carnall reason, to argue and wrangle against the worke of faith and grace begun; and all such objections as carnall reason doth finde out against it, are pleasing and plausible to these corrupt principles, for they are thereby nourished and strengthened.

And the reason why such *jealousies*, and *suspitions*, &c. (which are such contrary dispositions unto selfe-flattery which swayed our opinions of our estates before) should thus arise and bee started up in the heart upon the worke of faith, and be apt rather to prevaile now after faith, is; Because that in the worke of humiliation, (which prepares for faith) all those strong holds of carnall reason being demolished, which upheld selfe-flattery, and that false good opinion of a mans estate, and those mountainous thoughts of presumption as then laid low, a man is for ever put out of conceit with himself, as of himself. At which time also, he was so thoroughly and feelingly convinced of the hainousnesse

The use of them and their working in the heart.

nesse of sinne, (which before hee slighted) and of the greatnesse and multitudes of his sinnes, that he is apt now (instead of presuming as before) to bee jealous of God, lest he might have been so provoked as never to pardon him, and is accordingly apt to draw a misinterpretation of all Gods dealings with him to strengthen that conceit. And ³ having through the same conviction the infinite error and deceitfulnesse of his heart before, in flattering him and judging his estate good, when it was most accursed, so clearely discovered and discerned; he thereby becomes exceeding jealous, and afraid of erring on that hand still, and so is apt to lend an eare to any doubt or scruple that is suggested. Especially ⁴ he being withall made apprehensive both of *that* infinite danger to his eternall salvation there may be in nourishing a false opinion of the goodnesse of his estate if it should prove otherwise; because such a false conceit keeps a man from saving faith; whereas to cherish the contrary error in judging his estate bad, when it is in truth good, tends but to his present discomfort; so as he thinks it safer to erre on *that* hand then the other. And ⁵ being also sensible of what transcendent concernment his eternall salvation is of, (which he before slighted) this rowseth suspition, (which in all matters of great consequence and moment, is alwayes doubting and inquisitive,) and also keepes it waking, which before lay asleepe. And all these being now startled and stirred up, doe not onely provoke carnall reason unsatisfiedly to pry into all things that may seem to argue Gods disfavour, or the unsoundnesse of our hearts, but
also

also doe give entertainment too, and applaud all such objections as are found out, and makes up too hastily false conclusions from them. *ver. 10.* Last of all, as there are these corrupt principles of carnall reason, and suspitiousnesse in us, to raise and foment these doubts, and feares from Gods dealings towards us: So there is an abundance of guilt within us, of our false dealings towards him. And wee have *consciencess*, which remaine in part defiled, which may further joyne with all these, and encrease our feares and doubtings; and as wee are *darke* and *weake* creatures, so *guilty* creatures also. And this guilt, like the waves of the Sea, or the swellings of Jordan, doe begin upon these terrible stormes from God to rise, and swell, and overflow in our consciences. As in *David Psal. 38.* when Gods wrath was fore upon him, *ver. 1. 2.* then also he complaines, *Mine iniquities are gone over my head, ver. 4.* There is much guile and falsenesse of heart, which in those distempers (when our consciences doe boile within us, and are stirred and heated to the bottome) doth like the scumme, come up and flore aloft. Thus in *David* when hee was under the rod for his sinne of murther, as the guilt of his sinne so the *guile of his Spirit* came up, and he calls for *Truth in the inward parts, Psal. 51. 6.* For as *his sinne, ver. 2.* so his falsenesse of heart was ever before him, and with an eye to this hee spake that speech, *Psal. 32. Oh blessed is that man in whose spirit is no guile, and to whom the Lord imputeth no sin.* Thus hee spake when God had charged upon him the guilt of his sin, and discovered to him the guile of his spirit, *ver. 4. 5.* And this guile doth often-

§. 5.
3. Principle.
The guilt in our owne consciences, remaining in part defiled, a cause of this darknesse.

times so appeare, that our consciences can hardly discern any thing else to be in us, it lies uppermost, and covers our graces from our view; and like as the chaffe when the wheat is tossed in the fanne, comes up to the top: So in these commotions and winnowings of spirit, doe our corruptions float in our consciences, whilest the graces that are in us lye covered under them out of sight; and the darke side of our hearts (as of the cloud) is turned towards us, and the light side from us. And indeed there are in the best of us humours enough, which if they bee stirred and congregated in our consciences, may alone cast us into these burning fits of trouble and distresse; so as whilst Gods Spirit shall withhold from us the light of our own graces, & our own consciences represent to us the guilt and corruptions that are in our best performances, our hearts may conclude our selves hypocrites, as M. Bradford in some of his letters doth of himself; & others of the Saints have done. Yea, so as even *our own consciences*, (which are the onely principle now left in us, which should take part with and encourage *faith*, and witnesse to us (as the office of it is) the goodnesse of our estates) in this may joyn with the former corruptions against us, and bring in a false evidence, and pronounce a false judgement. Even Conscience it selfe, which is ordained as the urine of the body to shew the estate of the whole: (and therefore is accordingly called *Good* or *Evill* as the mans state is) This is apt in such distempers to change and turne colour; and looke to a mans own view as fowle as the state of a very Hypocrite.

The reason.

And the reason of this is also as evident, as is the experience

experience of it. Even because *conscience* remains in part defiled in a man that is regenerate : and though we are sprinkled from an evill conscience in part, yet not wholly : so as though our persons are fully discharged from the guilt of our sinne, *through the sprinkling of Christs blood*, before God ; yet the sprinkling of that blood upon our consciences whereby we apprehend this, is imperfect, and the reason is, because this very sprinkling of conscience, whereby it testifies the sprinkling of Christs blood, and our justification thereby, is but part of the sanctification of Conscience, as it is a faculty, whose office and duty is to testify and witness our estates; and therefore as the sanctification of all other faculties is imperfect, so of conscience also herein. And hence it is that when Gods Spirit forbearth to witness with conscience, the goodnesse of our estates, and ceaseth to embolden and encourage conscience by his presence, and the sprinkling of Christs blood upon it against the remaining defilement; that then our consciences are as apt to fall into feares, and doubts, and self-condemnings; even as much as when he withdrawes the assistance of his grace, those other faculties are to fall into any other sinne: And therefore as the *Law of sinne* in the other members may be up in armes and prevaile so farre as to leade us captive unto sinne: So may the guilt of sinne in our consciences remaining in part defiled, by the same reason prevaile against us, and get the upper hand, and lead us captive to feares and doubtings, and cast us into bondage.

CHAP. VI.

The third efficient cause, Satan. His speciall malice in this temptation, commission; acceſſe to, and advantage over us in this temptation, by reason of the darkneſſe in us.

THUS far our owne hearts upon the holy Ghosts deserting, become authors unto us of this darkneſſe.

But herein beleevers wrestle not alone with flesh and blood, and the darkneſſe thereof; but doe further conflict also with those spirituall wickednesſes, the Princes of darkneſſe, *Ephes. 6. 12.* about their interest in those heavenly priviledges, (as the phrase there used *in his irregularities* may bee well interpreted) even with Satan and his Angels: Whom the Apostle compares to a roaring Lion that seekes whom hee may devoure, *1 Pet. 5. 8.* And like as when God makes this naturall darkneſſe, and it is night, then the young Lions creepe forth, and roare after their prey, as the Psalmist sayes, *Psal. 104. 20, 21.* So doe these roaring Lions, now when God hath withdrawn the light of his countenance, and night comes on, and those dampes and fogges of jealousies & guilt begin to arise out of a mans owne heart, then come these forth, and say, as *Dauids* enemies said in his distresse; *Come, let us now take him, for God hath forsaken him;* Let us now devoure him and swallow him up with sorow and despaire. And as God sayes of those enemies of his Church,

Zach. 1. 15.

Zach. 1.15. I was but a little displeased, and they bel-
ped forward the affliction; So when God is angry
with his childe, and but a little, and doth hide his
face but for a moment; yet Satan watcheth that houre
of darknesse, (as Christ calls it *Luke 22.53.*) and
joynes his power of darknesse to this our naturall
darknesse, to cause (if possible) blacknesse of darknes,
even utter despaire in us.

Now concerning Satans working herein, wee
will (as in the former) more distinctly treate there-
of by way of explication of it. 1. More generally.
2. More particularly.

4. things in ge-
nerall premised
to explaine Sa-
tans working
herein.

I. In generall.

First, Satan, he hath a speciall inclination, and a
more peculiar malicious desire, to vex and molest
the Saints with this sort of temptations, of doubts
and disquiernesse that God is not their God: so
as all other his temptations unto sinne, are but as
the laying in and barrelling up the gun-powder,
and making of the train for this great plot of blow-
ing up all. He tempteth Peter to deny his Master;
Satan desires to winnow you; but hee hath a further
reach, a designe upon his faith; which Christ fore-
saw, and therefore did mainly bend his prayer a-
gainst it, *But I have prayed that thy faith faile not:*
Satan hoped by that grosse sinne to have drawnd
him into despaire. Wee may likewise observe how
hee did place this temptation in the forefront of
those three assaults which hee made upon Christ;
who as in his obedience, so in his temptations, in
made a compleate example unto us; for hee was

§.1.

Satan hath a
speciall incli-
nation to this
kinde of tem-
ptation.

tempted in all things, that is, with all sorts of temptations, and also like us for the maner, only without sinne, Heb. 4. 15. Now he tempted him not onely to vaine hopes, when hee shewed him the glory of the whole world, and to presumption to throw himselfe downe headlong from an unwarrantable ground; But first, and primarily to jealousies and distrusts between him and his Father, and between his humane nature and the divine; For when Christ had newly received that testimony from all the three persons; the Father proclaiming him to be his Sonne from heaven; the Spirit descending on him at his baptisme, (it being the speciall grace and institution of that ordinance to seale up adoption and regeneration) then comes Satan and tempts him to question that voice, [that it might be but a delusion:] and Christs humane nature never having done any outward miracle as yet, as appears Job. 2. 10. he would now have had him taken this occasion in the extremity of his hunger, by commanding stones to become bread, to make tryall whether he was the Sonne of God or no, and hypostatically united to the second person: which if God should not doe for him, then to question his Son-ship; and thinke all this to be but a delusion. This was the meaning of it, If thou be the Sonne of God command these stones to be made bread, &c. withall insinuating that God leaving him even destitute of daily bread (which parents that are evil give unto their children, and not a stone instead of bread) might seeme to occasion an [if] whether he was the Son of God or no.

made a complete example unto us; for hee was tempted

The

The reasons of this are: 1. Above all graces *The reasons.*
 in us, hee is the greatest enemy to faith; Therefore
 1. *1 Thess. 3. 5.* the Apostle was jealous of *Satan*, in
 nothing more then in this, lest he had been dealing
 and tampering with, and perverting *their faith*; I
 sent to know of your faith, lest by some meanes the tem-
 pter hath tempted you: For faith in God is the greatest
 enemy unto *Satan*, it quencherh all his darts: *Ephes. 6.*
16. By standing stedfast in which, we resist him, so that
 he flies from us, *1 Pet. 5. 9.* As therefore faith is that
 to *know*, that worke of God and the master-grace; So *John 6.*
 despaire and doubting is the master-piece of *Satan*. And in faith he is envious especially at the joy of
 our faith. And as comfort is the most proper work
 of the Spirit, and most pleasing work to him: So is
 discomfort and distresse the proper worke of this
 evill Spirit. *2. 2.*
 And againe 2. as he is most opposite to the holy
 Spirit, So he delights to blaspheme his worke in
 our hearts to us, by perswading us that all is con-
 torfeit. *3. 1.*
 3. Hee is called *envyous* that *envious* one, and the
 maine object and marke of his envy is this, That
 God should be our God, who hath cast off him; and
 therefore when he sees he cannot separate between
 God and us really, hee will endeavour to cast and
 raise up jealousies that he is not our God in our ap-
 prehensions; he endeavoured to raise jealousies be-
 tweene God and our first parents: God knowes you
 shall be as gods, &c. As if God had forbidden them
 that fruit out of an envy towards them of a better
 condition: and the like hee endeavoured betweene
 Christs humane nature and the divine, though hy-
 postatically united. And

John 8. 44.

§. 2.

God may and
doth give up
his childe into
Satans hands,
& permit him
thus to tempt
him.

And likewise 4. [*That God hath given us eternall life, and that life is in his Sonne*] this being that great truth of the Gospell, so as a Christian that believeth it not, maketh God a lyar; 1 Joh. 5. 10, 11. Therefore Satan being that great lyar, opposeth this great truth, and our faith therein above all other; His envie at the advancement of our nature in Christ according to that truth, is thought by some to have bin his fall and ruine, so understanding that in *Iob. 8. He abode not in the truth*. However, he doth now delight to make God a lyar to us in our apprehensions by questioning his promises, and especially to enforce the perswasion thereof out of Gods owne dealing with us, *perverting his righteous wayes*.

And secondly, as Satan hath such a desire, so God may give his childe up into Satans hand for a while thus to afflict and terrifie his Spirit: His last commission over *Iob* seemeth to extend thus far; for his life only was excepted: *Iob 2. 6. He is in thy hand, only save his life*; & therefore after that leave given, we heare *Iob* (although never brought to question his estate, yet) crying out of terrors, and of the fins of his youth; for Satan then as he smote his body with boiles, so buffeted his spirit. And though Satan hath will of himselfe, and a desire to it, and power *physicall* enough, and abilities to inflict this at all times; yet he must further have power *morall*, or leave and commission from God; And God sometimes gives to Satan power over the sonnes and daughters of Abraham, *Luke 13.* even as wel as others; and as their bodies to be vexed by him, so their spirits: and as to provoke them unto sinne, so much more to terrifie for sinne: there being more

of

of punishment then of sinne in that. Thus he left David to Satan, to provoke him unto sinne, aswell as Judas: Therefore that provocation to number the people as it is imputed to Satan and his malice, 1 Chron. 21. 1. so also to God and his anger, in giving leave first to Satan, 2 Sam. 24. 1. And as an evil spirit from the Lord troubled Sauls minde, 1 Sam. 16. 14. So a messenger of satan was sent to buffet Pauls spirit, 2 Cor. 12. wherein yet God doth no way help Satan with any further power, then what as an Angell he furnished him with at his creation; nor with any assistance or information of our secret sins against us, to enable him the more to assault us, (this I finde not in Scripture) but permissive power only. Which is either 1. obtained and given at Satans motion & request first made; so that phrase, Luke 22. 31. *Satan hath requested and petitioned to winnow you*; as that also Job 2. 3. *Thou movedst me against him*; doth imply: and as it may seeme, by singling out and calling forth some one for this combate; as he did him more especially; to whom therefore Christ addresseth that premonition; and the word *ἐκτίθεσθαι* implies as much. So also Job was singled out for this duel; both by God and Satan. Or else 2. this is done through the ordinance of Excommunication and censures of the Church duely administred, *clave non errante*, for grosse and scandalous sinnes: The proper inward effect that accompanies that ordinance, (which casts men out of the Church) being inward affliction, and distresse of conscience by Satan (wch of all afflictions is the greatest punishment as the Apostle calls it, 2 Cor. 2. 6.) thereby to bring a man

1.

ἐκτίθεσθαι

2.

ἀμύλα

to repentance : Even as on the contrary, the speciall worke of baptisme (which admits into the Church) to such as were *fideles adulti*, and beleevers already, was by joy in the holy Ghost to seale up their adoption and regeneration unto them : as to the Eunuch, *Acts* 8. 39. This we may see in the excommunication of the incestuous Corinthian; whose excommunication is therefore expressed, to be *a delivering him up unto Satan in the name of the Lord Iesus*: *1 Cor.* 5. 9. (that is) he was to be cast out by a commission from Christ, which going forth in his name; when they published it on earth, he signed it in heaven. Upon which rightly administred doth ensue, first, that as the Church doth cut them off from communion with them; so God cuts them off from communion with himself, and hides, and withdrawes the light of his countenance, the witness of his Spirit, & his comfortable presence; and not only so, but *delivereth them up to Satan*; that being the consequent of it : which therefore, because it implies the former, is put to expresse the whole proceeding; which delivery of him unto Satan, was not a giving him a commission to cary him on to more sin: for the end propounded by the Apostle was to *destroy the flesh*, that is, corruption & the body of sinne, and that *the spirit might be saved*, ver. 5. that is, *that* contrary principle of grace which yet remained, but was ready to die, (as it is *Rev.* 3. 2.) might bee saved and kept from death and destruction ; (though that often be indeed the effect of it in hypocrites, as in *Alexander*, *1 Tim.* 1. 19.) but it was to terrifie and afflict his conscience, and to stir up in him the guilt of his sin with terrors for it ; which
 God

God sanctifieth to humble and to mortifie the flesh. And thus, when that Corinthian was excommunicated, did Satan accordingly deale with him; for in the next Epistle, 2 Cor. 2. 7. we finde him *well nigh swallowed up of sorrow*; which was Satans doing, for ver. 11. *We are not ignorant* (saith the Apostle in reference partly to this) *of his devices*. And thus Satan continued still to handle him, even now when he began to be truly humbled, and was a fit subject to receive forgiveness and comfort, ver. 7. when though hee feared God and obeyed him, yet hee walked in darknesse, till the Church received him. Or else 3. when this ordinance is not in the case of such sins administred, then God himselfe (who workes without an ordinance sometimes the same effects that with it) doth excommunicate mens spirits from his presence; and gives them up to Satan, by terrors to whip them home to himselfe. So that God gives him leave to exercise power over both godly men and wicked men, onely with this difference: Wicked men God gives up unto him, as unto their *Ruler*, and their *head*; they are therefore called the *rulers of the darknesse of this world*, Ephes. 6. 12. Who therefore *work effectually in the children of disobedience*: Ephes. 2. 2. Or else as captives to a *Prince*, he taking them *captive at his will*, 2 Tim. 2. 26. so as they are *captived and led away*, 1 Cor. 12. 2. But his own, God gives up to him, but as prisoners to a *taylor*, as a Magistrate may doe his childe, to commit him; who hath not a power over his prisoner to doe any thing with him; but only by appointment, for a time, with a limited commission, and therefore

cannot put him on the racke, or into the dungeon, but when and how farre God pleaseth : even as when Satan is said to have *cast them into prison*, Rev. 2. 10. his commission was but *for ten dayes*, and then God rebukes him.

§. 3.
How able Sa-
tan is to tempt
us.

Ephes. 6. 12.

Satan having thus obtained leave; now 3. to shew how able and powerfull hee is to worke darknesse in us, I need not much insift on. His physicall and naturall power to worke upon our spirits, by his creation as he is an angell, is exceeding grear. We are a middle sort of creatures betweene them and beasts; beasts being meerely corporeall, they meerely spirituall, man betweene both; *He made us a little inferiour to the Angels*, Heb. 2. though but a little, yet inferiour : and in respect of that inferiority we are exposed to their working and crafty wyles. The great advantage they have hereby over us, the Apostle insinuates when he sayes, *Wee have not to doe with flesh and blood, but spirituall wickednesses*; that is, with spirits, in abilities transcending the power of flesh and blood : for *flesh* is used to expresse weaknesse when it is thus compared (as here) with Spirit, so *Esay* 31. 3. Therefore they are there also called, as *Principalities* for their authority; so *Powers* for their naturall abilities; and that to worke upon us : For it is spoken in that relation. All which power, how great soever in him at his first creation, is now become the *power of darknesse*; and so called, because most powerfull that way, namely, to cause and worke darknesse in us : and though he can for a need *transform himself into an angell of light*, by deluding his deceived enthusiasts with false joyes; yet therein hee doth but act a

part

part, it is but forced; but to shew himselfe an *angell of darknesse*, by terrifying and affrighting weake consciences, this is naturall now to him; His power lyes most in this. Therefore his title further, is the *ruler of darknes*; and also he is called *that strong man; strong as to keepe peace*, Luke 11. 21. in those he deceives with a false peace; so to make war & commotions in us when he is cast out. Wee are bidden therefore to stand upon our guard, and to looke that we have on the whole armour of God, that wee may be able to stand against his wiles. Ephes. 6. 11.

Onely in the fourth place, though Satan hath never so much power, yet the advantage and exercise of this his power to work those disquietments in us, is by reason of that sinfull darknesse which is in us. Wee may say, that as, unlesse he had power from above, that is, from God; so nor unlesse he had furtherance from beneath, even from those principles of guilt and darknesse in us aforementioned, hee could not disquiet us. *Satan commeth* (saith Christ) *but hath nothing in me*; a commission he had, and therefore came; but hee had nothing of his Image, or of the guilt of any of his workes, to work upon in Christ; & therefore could effect nothing at all upon his spirit. That therefore which gives him priviledge, scope, and matter to work thus upon us, is something within us; there being even in the best something which doth belong to his jurisdiction, which maketh their spirits fit subjects for his temptations to take upon. In the 6. chap. to the Ephes. v. 12. They are called the *rulers of the darknes of this world*; and Coloss. 1. 12, 13. Their power is called the *power of darknesse*; so as darknesse is his terri-

9. 4. That the exercise of this his power is much from the darknesse in us.

§. 5.
A double advantage that Satan hath over us in the exercise of his power in tempting us:

I.
Of neere and intimate access to suggest inwardly to our spirits.

Ceterum Malus ille extrinsecus, ac non per cogitationes, Christum adortus est, quemadmodum & Adamum. Nam ne illum quidem per immixtas cogitationes, sed per Serpentem impetivit Damalce. Or. tho. fidei, lib. 3. cap. 20.

tories, dominion, & jurisdiction: for it is his worke, and his image, without which hee could have no power at all with us. But by reason of *this* remaining darknes hee hath a double advantage over us.

I. An advantage of more neere intimate and immediate access to our spirits to close with them, to suggest unto them, and worke upon them; and to tempt not onely, as one man tempts another, by the outward senses, but by the inward also, which is an exceeding great advantage. And though it is true, that as hee is an *Angell* he hath naturally by creation ability thus to doe; yet as he is now a *devill*, and an *uncleane spirit*, were we but perfectly holy, as in innocency, he should be debarred all such neere communication to us. To this purpose it may be observed, that in that his temptation of *Adam* in innocency, he was not permitted in his first assault, till hee had sinned, to come within him to worke upon his fancy and affections indiscernably: but onely mediately and externally; by an audible voice in the body of a Serpent. And likewise as touching *the second Adam*, wee reade not, that hee had access to his inward senses and spirit; but only by an externall suggestion by voice, and by visible representations; as when he shewed him the glory of the world in visible Land-skips of his owne making: which were represented to the eye; what else was the reason why hee tooke the advantage of a mountain? if it had been by working on his inward senses, any place would have served for that; But the devil then appeared in a visible shape and so tempted him, for he would have had him fallen downe to worship him. Another time wee finde him crept into one of his Apostles, to assault our Saviour by

him, *Master spare thy selfe*, sayes he, when therefore *Christ sayes to him, Get thee behinde me Satan: Thou art an offence to me.* So as still Satan was kept at a distance and could come no neerer. And that he should yet come thus neere to him, made Christ also in that great temptation in the wilderness with so much vehemency and indignation, at last say to him, *Avoid Satan*, Mat. 4. 10. as loathing the nearnesse of so fowle a spirit: For *what fellowship* (that is, such, thus neere) should Light have with this angell of darknesse? Nor should hee have such more neer and inward access to our spirits, but for that darknesse in us, by reason of which he thus comes within us; and as darknesse mingleth with darknesse, so he with our spirits: So that as the light of grace in us begun, doth fit us for Gods drawing nigh to us; so this darknesse remaining in part unexpelled, exposeth us to Satan his drawing nigh, so neere, as to mingle with our spirits and as it were to become one spirit with us.

Mat. 16. 23.

2. As hereby he hath this advantage of access to get within us; so this darknesse in us is also as fit fuell, and as tinder to his fiery temptations, that presently enkindleth and enflameth: so as all those effects of the principles of darknesse mentioned, he can both increase and augment; and so addes *blacknesse* to that *darknesse* in us, and darknesse being his dominion, therefore so much darknesse as is in us, so great a party he hath in us to work upon. Hence therefore all the effects that he worketh in unregenerate men, who are nothing but darknesse; he may worke in regenerate men, according to the proportion of the remainder of darknesse in them,

2.

Of fit matter to work upon.

them, to a certaine degree, and for a limited season; as to delude their reason, falsely accuse, and terrifie their consciences, &c. Onely finall despaire and revenge against God, which is *that sinne unto death*, this the Apostle excepteth; for having occasionally mentioned that sinne, 1 *Iohn* 5. 16. he addes ver. 17. *That he that is borne of God sinneth not*, that is, not that sinne; and he subjoyneth, *But keepes himselfe that that evill one touch him not*: that is, with the least infusion of the venome of that sin, which is properly *his sinne*, *Iohn* 8. 44. and which he toucheth their spirits with, who become the *Serpents seed*. And therefore all such instances as we finde, that shew how hee hath wrought on the spirits of carnall men by reason of their totall darknesse, may bee alledged, to shew in a proportion, what he may also worke on regenerate men for a season, by reason of their darknesse in part remaining. *All things hapning alike to all*. Thus in generall



CHAP. VII.

More particularly, how Satan workes upon those three principles in us: First, on Carnall reason.

SEeing therefore the exercise of his power lyes in that darknesse which is in us, let us more particularly see how able and powerfull he is, to work upon those severall principles of *Carnall reason*, *guilt of conscience*, *jealousies*, and *feares*.

First on carnall reason, on which he chiefly worketh

keth in this sort of temptations, the strength wher-
of lyes in false reasonings; wherein, if in any thing,
he hath the advantage.

First, his abilities to forge and invent false rea-
sonings and arguments to overthrow our faith, are
(as they must needs be conceived to be) exceeding
great: who for his knowledge is called *Acquis*, as
well as *Satan*, for his malice; and for his subtilty
in out-reaching us, a *Serpent*: who when young, out-
witted our first parents, *he beguiled Eve through his
subtlety*, sayes the Apostle, 2 Cor. 11. 3. then, when
their reason was not depraved; but now hee is
growne that *Old Serpent*, Rev. 17. 9. and *we are be-
come children*, apt to be tossed to and fro, Ephes. 4. 14.
He hath had time enough to improve his know-
ledge in; a student he is of 5000. yeares standing;
that hath lost no time, but as he is said to *accuse day
and night*, Rev. 12. 10. so is able to study both *day
and night*; and hee hath made it his chiefe, if not
whole study, to enable himselfe to tempt, and
plead against us; It is his trade, therefore as men
are called *Lawyers*, or *Divines* from their calling; so
hee the *tempter* and the *accuser* from his imploy-
ment; & by this his long experience & observati-
on he hath his *roguerie* 2 Cor. 2. 11. his set and com-
posed machinations; his *subtleties* Ephes. 6. 11. his
methods of temptations, which are studied and ar-
tificially moulded, and ordered; even such systemes
and methods of them, as tutors and professors of
arts and sciences have, and doe reade over againe
and againe to their Auditors: The Apostle calls
them *darts*, verse 16. and he hath an whole shop,
and armory of them ready made and forged;
I which

6.1.
Satan's abilities
to invent false
reasonings,

increased by
so long a time
of experience,

He is called
the tempter
and the accuser
of the sinners

and his continuall exercise in this great controversie in all ages:

which of all controversies is the most subtile and intricate.

which for the acutenesse, and subtile sophistry that is in them, are called *depths of Satan*, Revel. 2. 24. Which *depths*, if in any point, are most to be found in this; for he is more especially versed in this great question and dispute whether a man be the childe of God or no, more then in any other: all other controversies hee hath had to deale in but in particular ages, as occasionally they were started; but this hath beene the standing controversie of all ages, since God hath had any children on earth; With every one of whom more or lesse, he hath at one time or another had solemne disputes about it: so as he knowes all the advantages, windings, and turnings in this debate; all the objections, and answers, and discussions in it. And as other controversies, the longer they are on foote, and the further they have bin caryed along, the more they are enlarged, improved and grow more subtile: So must this needs also, especially in this latter knowing age of the world; and by reason also of that seeming neere similitude which hypocrisie holds unto the truth and power of grace, (which hath fazed and entangled this controversie) The objections and difficulties which a beleever meets with in beating out a right judgement of his estate, are greater then in any controversie the world ever knew; and afford stranger knots, and require as acute distinctions to dissolve them as the Schoole knowes any. And indeed such, as did not the holy Ghost sometimes cut, sometimes untie them for beleivers, by witnessing with our spirits that wee are the sons of God, bare reason alone could never determine in it. Now *Satan* through long experience, and observation

servation hath all these at his fingers ends; and hath reduced them all to common places long since; He hath still observed, and laid up what answers have relieved the spirits of beleivers in such and such a doubt cast in by him; and then studies a further reply against the next time, or for the next beleever he shall have to doe with.

Secondly, as he hath thus thoroughly studied this controversie, and knowes all the windings and false reasonings in it: So withall, by his daily *studying* and considering *Men*, he knowes how best to suit, and make use of those reasonings, both to persons and seasons. It is the sole businesse of those evill spirits to study men; for this end they *goe up and downe the earth*; and he hath common places of men, and their severall frames and temper of spirit, as well as of temptations; he knowes all the severall *rankes* and *classes* of men in the state of grace; and according to their rankes, with what sort of temptations to encounter them. For mens temptations are various and manifold, 1 Pet. 2.6. even as the gifts and operations of the Spirit are, 1 Cor. 12. 4, 5. Now he having beaten out this controversie with all sorts, knowes how to lay the dispute, how to order, and marshall, and apply objections, and weild his blowes with most successe and advantage. That as Physitians, having observed the severall workings of medicines of all sorts, upon severall ages, & constitutions; & what severall issues and effects they have had, doe therefore accordingly prescribe and apply severall medicines, according to the severall and differing conditions of their patients, though sicke of the same disease: Thus Sa-

§.2.
Satan knowes
how best to
suit his false
reasonings to
all sorts of be-
lievers.

The conditions of men are exceeding various, and so are capable of severall sorts of temptations.

tan, he by observation finding the *hearts* of some men *answering* to some others, even *as face to face in water*, as *Solomon* sayes, and more alike; and withall remembring what reasonings have alwayes taken most with such a sort or strain of Christians, whose corruptions and whose graces were much alike unto those in this or that man hee hath now to deale with; accordingly he makes use and application of these reasonings againe. ^a The temper of mens spirits we know is divers, and so is capable of diversify of suggestions. Men of melancholly and jealous spirits, he plyes with reasonings and suggestions that will most take with their spirits. And againe ^a the operations of graces, as of sinne, are various in those severall tempers. And ^b Gods dealings with, and workings upon his children are as various as either: some he humbleth much, some are led on with comfort; some he workes on with a sudden and marvellous light, as if the Sun should rise on the sudden, at midnight; and on others, insensibly and by degrees, as when the dawning steals upon the day; some have had a false & a counterfeit work before; some were never enlightned untill savingly; and this variety affords rise, & occasion for severall temptations. So as what kinde of work any other Christian hath had, is apt to be made an exception to another that wants it. I was never thus humbled sayes one, nor I thus comforted sayes another; I had a sudden violent worke indeed, which came in like a spring tide, but now the tide is fallen, and my first love abated, sayes a third; I had some workings and enlightnings heretofore sayes another, and I was deceived then, and I may be so now

now also; and so he hath that vast taske set him, to compare a counterfeit work with a true. Thus every severall way of working lyes open to severall exceptions; and as we say, that every calling earthly hath its severall and proper temptations: so the severall wayes and maner of effecting this calling heavenly, have their severall veines and currents of temptations. All which *Satan* knowes, and hath often traced; and accordingly knowes how to fit them to men, and to prosecute them the most advantageous way. So in like maner hee takes the compasse of every mans knowledge, notions, and apprehensions; according unto which, as our knowledge is more or lesse, we are also capable of severall temptations. Many reasonings and objections, which like small haile-shot could not reach, or make any dint at all upon men of parts and knowledge, that soare high out of the gun-shot of them; and who have on the whole armour of God, as the Apostle speakes *Ephes. 6.* are in compleat armour, abounding in all faith and knowledge, yet are fittest to levell with, at such as are more ignorant, and fly low, and have but some few broken pieces of that armour to defend some parts with: but on the contrary those other of his great shot, which he dischargeth on men of knowledge, they would bee shot, and cleane fly over the others heads, and not come neer such smaller vessels. All in *Thyatira* knew not *Satans* depths, nor were capable of them, *Rev. 2.* 24. Thus ignorance, and want of knowledge of the meaning of the Scriptures, and of the wayes of grace chalked forth therein, how doth *Satan* abuse, to the disquietment of many poore and good

Satan
fitly knowes
how to apply
his temptations

soules that want much knowledge, by putting false glosses on them? how many weake soules do stick in shallowes, and are sometimes a long while terrified with grosse mistakes? and like small birds, are held long under with limed strawes of frivolous objections, which great ones fly away with. *S. Paul* being a man of knowledge was not easily taken with such chaffe; *We are not ignorant of his devices*, (sayes hee *2 Cor. 2. 11.*) and therefore *Satan* takes another course with him, and comes with downeright blowes, and falls a buffeting him, *2 Cor. 12.* Thus doth *Satan* take measure of the bore (as I may so speake) of every mans understanding and fits them with objections proportionable, of severall sifes. And as the Apostle in his Sermons prepared milk for babes, but strong meat for strong men: so doth *satan* in his temptations, apply and suite them to mens notions and apprehensions, still framing objections according to their reading.

§. 3.

Satan is able
indiscernably
to communi-
cate the most
spirituall false
reasonings; and
in such a ma-
ner as to make
them take.

Thirdly, he is able indiscernably to communicate all his false reasonings, (though never so spirituall,) which hee doth forge and invent, and that in such a maner as to deceive us by them, and to make them take with us.

I.
To suggest
even the most
subtill and ab-
stracted reason-
ings about
things spiritual.

First, he is able not onely to put into the heart suggestions and solicitations unto sensuall and worldly objects; such as *that* into *Judas* heart, to betray his master for money, *Iohn 13. 2.* and to tempt married couples severed, to *incontinancy*, *1 Cor. 7. 5.* But also the most subtill and abstracted reasonings concerning things spirituall, which are utterly remote from sense, he can insinuate and impart according to the measure and capacity of mens apprehensions.

apprehensions. Therefore we are said to *wrestle* with them *about things heavenly*, and our interest therein is often made the matter of the contention, and the subject of the question: so that phrase *Ephes. 6. 12.* *in his struggles*; when it is said, *We wrestle with spirituall wickednesses in heavenly*, is rather to be understood of [*heavenly things*] then of *heavenly places*; the word signifying rather *supercelestiall*, in the highest heavens; whither (if rendred of *places*) the devils never came since their fall; and it being used elsewhere for [*heavenly things*] as *Heb. 8. 5.* and the preposition [*in*] or [*about*] being likewise sometimes put to expresse the object matter about which a thing is conversant, as *Matth. 11. 6.* *Blessed is hee that is not offended in mee*, that is, with or about me, & for my sake; it may congruously be so here meant as noting to us, that the price about which wee wrestle with Satan, the stake, are not things worldly, as honours, riches, and the like, but *things heavenly*, which concern our souls and estates hereafter. Now the contention being about heavenly things, and spirituall blessings, it cannot be transacted but by reasonings suitable; that is, spirituall false reasonings abstracted from sense and fancy; and in this respect they are termed *spirituall wickednesses*; because in such wickednesses they deal & trade in especially, or as much as in those that are sensuall, as tempting to *unbelief, despair, blasphemy* against God, of which sort are all those temptations we have now in hand. And that he is able to convey and suggest such spirituall thoughts and reasonings of what sort soever, appeareth many wayes: as by injecting blasphemous thoughts against God,

such

such as doe sometimes transcend the wit and capacity of the receiver of them; and is manifest likewise by *Sauls* prophesying even from the immediate dictating & suggestion of an *evill spirit* as is expressly said, *1 Sam. 18. 10.* in the like manner to which, haply the *Sibylls* also prophesied: but more evident it is in all those damnable heresies which have been broached in all ages; as in the primitive times among the *Romanes*, the broachers whereof are made the Emissaries of *Satan*; therefore *Rom. 16. 16.* *Paul* having branded them unto the *Romanes*, that taught false doctrines among them, and having instructed them against them, hee gives this encouragement about them, *ver. 20.* *That God should tread downe satan under their feet shortly*, having respect to Satans work in those errors mentioned, *v. 16.* *Satan* being the main author of them. Thus in the Church of *Thyatira*, those cursed heretiques who applauded themselves, and were admired by their followers for the depths and profoundnesse of the learning shewne in those heresies they broached: *Depths as they speake*, *Rev. 2. 24.* But if they call them *depths* sayes the Apostle, I will call them *Depths of satan* [*Depths of satan as they speake*,] for the devill was the master and the author and suggester of them: so in after times Apostacy is ascribed to *spirits of errour*, that is, *Devils*, which he foretelleth *men should give heed unto*, *1 Tim. 4. 1.* & to the working of *satan*, *2 Th. 2. 9.* it was *He* that sharpened their wits, and pens. Now then by the same reason there is no reasoning about our estates, though never so spiritual, but he can suggest it as well as he did those depths of heresies to the broachers of the.

So as *Satan* cannot onely make those false reasonings which our owne hearts forge more specious, and probable, and suggest further confirmations of them, which are enough to add unto this darknes; but he is also able to put in new, which himself invents, of what kinde soever they be.

Secondly, he is not simply able to suggest them, but to insinuate them in such a manner, as to take with us, and deceive us; yea, and often to set them on with a deep impression. Therefore in those places forementioned, it is not simply said, that there should be spirits which should suggest errors; but so suggest them, as that *men should give heed unto them*: 1 Tim. 4. 1. and 2 Theff. 2. (where the working of those very same spirits is set forth, ver. 9.) it is not onely said, that they were sent as from God to *delude*, but with *strong delusions*; such, as should have a strength put into them, to prevaile, so as that men should *beleeve* them. So also, that *lying spirit* which God sent, and who perswaded *Ahab* by a lye in the mouthes of his false Prophets: commission is not simply given to him to suggest a lye, but so as it should prevaile with *Ahab*; so 2 Chron. 18. 21. *And the Lord said, thou shalt entise him, and thou shalt also prevaile.* And as he is thus able (when God gives leave) to delude wicked mens understandings with false reasonings in matters of heresie and false doctrine, by reason of that *total darknesse* that is in them: So he is able (if God give leave (as sometimes he doth) to bring strong delusions upon the mindes of Gods children also, through false reasonings about their owne estates, by reason of that *darknesse* which in part remains in them: by

K

meanes

2.

To suggest them in such a manner, as to take and deceive us.

meanes of which he may work the same effects for a time, and in a certaine degree in a godly man, which in another, as was before observed. Thus the beleieving *Galatians*, especially some of them, were so farre bewitched (as his word is) as for a time to assent to that great error in point of justification: And this by reason of that *folly* and *darknesse* which remained in them, as he intimates, when he sayes; *Oh ye [foolish] Galatians, who hath [bewitched] you, that ye should not obey the truth: Gal. 3. 1.* And if in the very doctrine of Justification it selfe, beleivers were thus for a time deluded, (which is rare) then much more may they, and ordinarily are they misled in the application of faith, in the beleiving their owne personall justification, which is the point in hand. Onely this is to be added here for caution sake: That it is true, that Satan cannot enforce an act of assent to any fallhood upon the understanding of any man. For how then should they have *all bene damned for beleiving that hee?* 2 *Thess. 2. 11, 12.* which should not have been unless it were their owne sinne; which is as true of all other temptations as that. Though *Satan* put the thought into *Judas* heart, *John 13. 2.* yet his owne conscience ownes it wholly as his owne act, *Mat. 27. 4. I have sinned, &c.* Neither yet doth hee so immediately concur to produce such an act of assent in us, as God doth, when hee worketh faith in us: for then Gods power and assistance in working good, should bee no more then Satans in working evill. And yet the Scripture phrases goe farre in ascribing unto Satan herein, when it sayes of those that beleived not the Gospel, that *the god*

regul. of
a. d. 11. 11. 11. 11.
of 20. 11. 11. 11.
- 20. 11. 11. 11.
- 20. 11. 11. 11.

A caution.

Tentationis potest
esse causa effica-
ca, et non pecca-
ti: potest necessita-
re homines ad sen-
tiendam tentatio-
nem non ad con-
sentiendam.

of

of this world hath blinded their mindes that beleeve not: 2 Cor. 4. which notes out a superadded working of blindnes unto their own naturall blindnes. As also when he sayes, that the *Prince of the aire is* ~~is~~ *is*, that *workes effectually*, &c. Ephes. 2. 2. And also that of the *Corinthians* whilest unregenerate, who as then are said to be *varied and led away after dumbe Idolls*, 1 Cor. 12. 2. All which phrases would seeme to argue, not onely a further power of working on mens judgements, then when one man doth endeavour to corrupt and perswade another man in a *morall way*: (because he suggesteth indiscernably, and with more frequency and opportunity, and holdeth the minde more to the object, and presenteth an army of confirmations at once, and is able so to marshall them, as the minde can scarce resist, and puts all these upon the Spirit with a violent and imperious affirmation:) But further also it would seeme to imply some kinde of *physicall* working; though not immediately on the spring of the clocke, yet upon the wheelles and weights of it, I meane the *passions* in the body, and the *images* in the fancy; though not upon the understanding immediately: all which, what influence they have to sway the judgement and pervert it, experience shewes.

Fourthly, he is further able to follow and continue his reasonings as occasion is, and to keepe up the dispute, and hold out arguments with us, and out-reason us; by putting in new replies to our answers, and so to maintaine and manage and cary along the dispute, and to come up with fresh supplies: which in this respect is called *wrestling*.

§. 4.

Satan is able to continue the dispute, and often, to make replies to the answers of his false reasonings.

Ephes. 6. 12. *We wrestle not with flesh and blood, but principalities and powers,* it being (as the bodily wrestling) transacted by reiterated assaults, and attempts to overcome and get the victory; hee as it were going about to strike up our heeles, as wrestlers doe: that is, to take away from under us those reasonings which supported us, by cavilling objections; which kinde of spirituall wrestlings how often have we experience of in spirituall agonies? In the houre of temptation beleivers finde conflicts and bandyings of disputes, rationally caried along, and pertinent objections brought in against those answers, which they secretly meditate of: In which case therefore Divines bid men not to *dispute* with that cunning sophister. Thus many when death hath approached have found that they have had their reasonings for their estates, and those evidences they have had recourse unto, taken away & confuted as fast as they have thought of them. And that Satan hath this dexterity and skill thus to manage such kinde of disputes with us, is farther evident, in the framing of heresies, wherein he assists the contrivers of them with pertinent considerations so backe and confirme their notions, in their private meditations, studies, and contrivements. And indeed if Satan were not able and skillfull thus to oppose and reply, these kind of temptations which consist in disputes could not be managed: for otherwise, Satan in the did dispute with us, but as if one of us should reason with a dumb man that can heare, but his answers cannot be known, & so we know no way what reply to make. Therefore surely Satan hath some way, more or lesse a guesse and

and inkling, often what may be the answers of the heart againe : which were it otherwise, the glory also which God hath by the victory gotten over Satan in these temptations, were much obscured, and Satans confusion lesse; for the victory of our faith in these disputes, and the resistance it makes, lyes chiefly in those replies which are made, whereby it quencheth all his darts : whereof the devill, when he is once sensible, and perceives it, he is confounded; for then, when he is once sensible and apprehensive that he is resisted, doth he *fly from us*, as the Apostle speakes, *James 4. 7.* and that of his owne accord, as the expression there imports; even as a foiled and disgraced souldier. And this we may see in his cariage in those his temptations of Christ; which were managed by mutuall disputes; and the foiling of satan, was by the answers out of Scripture which Christ gave, by which being confounded, *he left him* (as the text sayes) as out of pride, ashamed that he was foiled. So that Satan some way or other is able to guesse at, and discernes the replies in our hearts to his objections; as well as to make and cast in objections.

Mat. 4. 11.

K 3 CHAP.



CHAP. VIII.

That Satan is able to worke upon that other corrupt principle in us; [Guilt of Conscience.] Both, how farre he is able to know matter by us to object against us; as also to set it on; and worke upon the guilt and erroneusnesse of the conscience.

THUS we see how able Satan is to joyne with and affist carnall reason in us against our selves; wee will now further consider what power and working he may exercise upon that other principle in us; our consciences; in joyning with the filth and defilement thereof, in accusing us and laying particulars to our charge, in which consisteth the greatest of his strength, even in an army of accusations of us to our selves; which in this warfare hee musters up against us. This sort of temptations (we have in hand) consists either of false *majors*, or false *minors*; which are like the two wings of an army. His false *majors*, they are such, as misapprehensions of the wayes and of the worke of grace, or misunderstanding of sayings of Scripture, &c. which by reason of that darknes of ignorance, that is in us, he puts upon us wrested and perverted. As [That to relapse into the same sinne againe and againe is not compatible with grace] and many the like. For the opinions whereby some doe measure what strictnesse is essentiall to the being in the state of grace, are often too severe and rigid; as in others too loose: The measure of some is too scant,
not

not giving allowance to failings; as of others too large, taking in such grosse corruptions, and the constant practise of them as cannot stand with grace. And Satan deceives with both: As the one sort of prophane men to flatter themselves to be in a good condition when they are not, so the other of weak and tender consciences, that they are not in a good estate when they are. And in like maner places of Scripture misunderstood, doe oft prove matter of great temptation to many, as that *Hebrewes 6.* unto One, who having fallen from his first love, concluded he could never bee saved, because it is there said, *that they which are once enlightened, if they fall away, it is impossible they should be renewed to repentance:* whereas it is onely to be understood of a *vengefull totall apostasie.* Thus as *Elymas perverted the right wayes of the Lord:* So doth Satan also, *Elymas* being therefore there called *child of the devill,* because he did the work of his father therein. Now all such false reasonings as are founded upon such mistakes of the things, & of the rule it selfe whereby we should judge of our estates, *false majors,* do properly belong to the former head of *Carnall reason.* But he hath another wing of force to joyn to these, and they are false accusations of a man to himselfe, from the guilt of his own heart & wayes, misconceits of a mans selfe, and misapplications to a mans self, another sort of arguments wherein the *minors* are false. So as although a man be full of knowledge, & through the light thereof hath a right judgement both of the Scriptures, & of the wayes & work of grace by which mens estates are to be judged, & so therein Satan cannot be too hard for him with all
his

Acts 13.10.

his sophistry : yet by misrepresenting a man to himselfe, and by perverting his owne wayes to him, making *that which is straight, seeme crooked*, and all in him to bee hypocrisie, a man is brought to passe a false sentence upon himselfe. So as if this subtile pleader cannot deceive the judge (as I may so speake) with false rules and mistakes in the Law it selfe; then he endeavours it by misrepresenting the case of the party, and puts in a false bill of accusation, so ordered and coloured as to procure a judgement against him; laying afore the eyes of mens consciences their by-ends, deadnesse and hardnesse of heart, and falsenesse in such and such turnings of their lives; excepting against what is good in them; aggravating what is evill, and all to enforce from thence a false conclusion. To instance in some one false reasoning: Saran oft argueth and chargeth the conscience of one distressed in this or the like maner; *Those in whom any sinne raigneth, or in whose hearts hypocrisie and selfe-love is the predominant principle, are not in the state of grace: But such an one art thou, &c.* for the proof of which *minor*, he musters up and sets in order in the view of conscience, a multitude of instances, of sins committed, thus hainously, thus oft; of duties omitted, and if performed, yet with such and such pride of heart, self-aines, &c. In which sort of reasoning, the *major* and first proposition is often true: but the *minor*, the assumption [*such an one art thou*] is most false. And although there be a truth in the instances alledged to prove it: That such sins have been committed, and that in performance of duties such particular by-ends, &c. doe arise, and are found in the heart, yet

yet not in that manner, as hee would lay the charge, not as *raigning*, not as the swaying and prevailing principle in a mans whole course; That hypocrisie is there, cannot be denied: but that hypocrisie rules there, and is predominant, and that nothing but hypocrisie, this is it, is false, which yet satan amazeth the conscience with, to bring forth this conclusion out of all, *Therefore thou art an hypocrite*: which conclusion likewise, how able hee is to set on with terrors and affrightments, wee shall shew anon; That which wee have now in hand, is to shew how able he is, for those kinde of false reasonings: the deceit of which lies chiefly in the *assumption*, and *minor* proposition, that, is in misapplications to a mans selfe; in which hee hath principally to deale with *conscience*: for the *guilt* of a mans particular wayes, actions, and corruptions, is made the matter of the evidence, & the proofs of those *minors*: and the defilement and erroneousnesse of the *conscience* is that principle in us, which hee workes upon, when he enforceth such a misapprehension from those evidences.

Wherein we may take notice of a difference betweene the holy Ghosts dealing with a beleever, when at any time hee comes with the word, and searcheth and tries the heart, and discovers corruptions to us; to wit, such as *David* prayed for, *Examine mee oh Lord, and try my heart, &c.* *Psal. 26.2. Psal. 139.23.* convincing and reproving us, and that sometimes with

reproving

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A difference
between satans
sifting us, & the
holy Ghosts
searching.

some sharpnesse for our by-ends, hypocrisies, &c. when also he *bore the care, and shews where in we have exceeded*, as *Elihu* speaks, *Iob 36.9, 10.* and betweene these other siftings and winnowings of *sathan*, (as *Christs* phrase is, *Luke 22.31.* (of which afterwards.) The difference is, That the holy Ghost dealeth sweetly herein, but as a father that rebukes and convinceth his childe of his misdemeanours; but without putting in any such sting in the conclusion, that therefore wee are hypocrites; nor to any such meaning, or purpose thence inferred, that therefore sinne raignes in us, &c. but in these of *satan*, that is the issue he mainly drives all to, and it is made the foot, the burthen of all those his accusations, and is as the scope and argument that runnes through the whole of that his charge, against us.

20th page.

§1.

How *satan* is an accuser, by charging the guilt of sin on the conscience.

And in respect to this his misse-representing our estates and false aggravations of our finnes unto us, he is called as the *Tempter*, which is in a generall relation to all sorts of tentations: so the accuser, *Rev. 12. 20.* or *empleader* against us; and as the accuser of us to God, in Gods Court, and before his tribunall, (for to accuse in a Court the word may seeme to import) so in the Court of our owne consciences. And as hee tempts us unto sinne, so also for sinne and by sinne; that is the guilt of it, to draw us to despaire. Hee that accused *Iob* unto God, would surely accuse *Iob* unto himselfe much more.

A Caution.

And though it may be truly affirmed that
neither

neither Satan nor our own consciences, can ever aggravate unto us too much, the intrinsecall sinfulness, the hainousnes and vilenes of our sinnes in their due and proper colours, and true aggravations of them, which we can never come to see enough, as not to hate nor loath, and mourne for as we ought; yet Satan and our owne consciences may in the representation of our sinnes, put such false apprehensions and such aggravations upon them, as may make us apprehend too much about them; as when it is suggested, that they are such as are not compatible with the state of grace; or that they are utterly unpardonable: he may likewise use them as inductions to prove a false conclusion. And also although our sinnes if truly can never be enough represented, if it be in order to drive a man more to Gods free grace, and unto Christ; yet to present them singlely, and alone, and to hold the minde & intention of it so to the, as to cause us to forget our owne mercies, and in such a manner, as thereby Gods mercies and all comforts are hidden and concealed from us; this is that is satans practice, and is the cause of this deep bondage wee thus here speak of. And in this respect that name *accuser*, the accuser, is given this evill spirit in a direct and full opposition to that speciall name and office of the holy Ghost *Comforter*, the comforter or pleader for us: because as the holy Ghost maketh intercession in our owne hearts unto God for us, and upon true repentance helpeth us to make apologies for our selves, (as the word is)

2 Cor. 7. 11. and comforteth us by discovering *our graces given us of God*, as 1 Cor. 2. 12. and by pleading our evidences, and witnessing with our spirits that wee are the sonnes of God: so on the contrary, satan is *an* ~~an~~ ^{an} accuser, by laying to our charge the guilt of our sinnes, by em-pleading our evidences, misrepresenting our estates, thereby to deject us, and *swallow us up with sorrow*; as 2 Cor. 2. 7. And further, because in these accusations his scope is to misrepresent our estates to us, & falsely to disquiet us, therefore hee is yet more especially called *diabolos*, a slanderer, as one that falsely and lyingly calumniateth and slandereth all our graces, all Gods dealings towards us, all our dealings towards him: slandering our persons, our estates to us, charging us to be hypocrites; unsound, and carnall, and counterfeite Christians, still misconstruing all unto the worst. Which false calumnies and charges of his, I take most properly to be those *darts* mentioned *Ephes. 6. ver. 11.* which are there said more especially to oppose our faith: and therefore *faith* is there said to *quench them*, from which trade of his forging darts of calumnies, he hath his name *diabolos* a slanderer from *diabolo* a metaphor, it is from casting darts, (for the slanderous calumnies of the tongue, *are as a maul, and a sword, and a sharp arrow*, as *Solomon* speaks: *their teeth speares and arrowes*) and such are these kinde of satans tentations and accusations against us, Even as darts and arrows that wound and pierce, and runnethrough the affections,

Prov. 24. 18.

Psal. 57. 4.

affections, that strike the soule through and through with feares: his name *migol*, the temper, is from *muqol*, to pierce: because such are his darts, so sharpned, and flung with that force, as they are fixt to pierce, and enabled to runne through. And besides the sharpnesse of the darts themselves, they are said to be *fiery*, as making double way for themselves: for a piece of iron, though blunt, yet if fired red hot, it runsthrough without resistance. Satan, hee is that great generall of the whole powers of darknesse in us; and therefore even the forces of the guilt of sinne (the proper seat of which is the conscience) hee hath some command over, as well as of the power of sinne in other members; as he can muster up and set on fleshly lusts which fight against the soule, and provoke and back them in their assaults upon us, so he can clap on the chaines of guilt and bondage.

And as he can stir that guilt that is in us, so also work upon that injudiciousnesse and erroneous defilement that is in the conscience, to judge of a mans owne estate; this satan works upon and abuserh: For as hee hath a power to work upon the corruption in the rest of the faculties, so also over the defilement and pollution of the conscience, misleading it in the verdict, as cunning pleaders doe a silly Iurie; the *wards* of conscience are of themselves loose, and naturally misplaced, but hee with his false keyes wrings and perverts them much more: it naturally gives an uncertaine sound, but he by his false alarms

And also by working upon the injudiciousnesse of the conscience.

and pannicke feares cast in, doth much more confound the testimony of it. And how easie is it to trouble a soule disquieted already, and to worke upon jealousies which are raised? we see how far a cunning man can insinuate with jealous natures, to encrease suspitions and surmises. When an humour is stirred, how easily is it wrought on: and when the Spirit hath already read us a sharp Lecture, and examined our consciences, then hee strikes in, and descants upon all.

§ 2.

A quare discussed, how, and how far Satan may know matter against us, to accuse us of.

But the more full and distinct explication of Satans worke herein, requires a further search and enquirie, and larger demonstration, how Satan comes, and how farre to know matter by us thus to accuse us of: for if hee doth accuse, hee must, as he said *Acts 28. Have ought against us whereof to accuse*, else it were in vaine, and there is this difference betweene these kind of tentations wherein we are exercised about the guilt of sinne, and those other into sinne. That the object matter of other tentations is what is without our selves: but in these, that which is in us and from us, and hath beene committed by us, is made matter of objection against, and disquietment unto us. *That which is from within the man, disquiets the man.*

But ere I enter upon this enquiry I must premise a generall Caution, to set limits to our discourse therein.

A Caution premised,

And the Caution is this, that we are to reserve and maintaine this, both as an undoubted truth, and

and as Gods sole and royall prerogative, that he can alone both search and know the heart and conscience; As in like manner, that He can only by his wrath immediatly make those deep and killing wounds and gashes with which mens soules are often here and hereafter eternally wounded: (of which by way of caution also in the next chapter) which two glorious and incommunicable attributes of his, that *Elogium of the word of God*, Heb. 4. 12, 13. seems fully to hold forth unto us: where, as at the Gate of Paradise was set a Cherubin with a flaming sword to keepe our false parents from ever entering in againe, so there Christ is represented, as that supreme Iudge, with whom, as at the 13. verse, *we are eternally, to have to doe*, (or as the originall *we are to him i. 10. 20.*, *to whom we are to give an account*: for so *10. 20.* is *Rom. 14. 12.* and elsewhere taken) and this with that dreadful sword of his word drawne, and brandished, (by which he will judge men at the later day, *Isa. 12. 48.* and which therefore is called *word*, verse 12. a iudger of the thoughts, &c.) that by the awfull terror thereof, hee might compell and drive those that heare the Gospell, to enter into that rest, (to which hee had exhorted, ver. 11.) which is set open by him for men now false to come into. Which sword, as it hath a double edge, (as there) so in his hand (who alone can wield it) it serves to a double use: That whereas in a Iudge two things are requisite to the compleat performance of his office: 1. Skill and knowledge to finde out and examine the fact:

That it is in Gods sole prerogative to know the heart

2. Power

2. Power to execute and torture the Malefactor when found guilty. He shewes how both these doe transcendently and solely meet in him, by what power is found to be in his *word*, which is the ensigne of his justice, and instrument of his power in judging, which is said to be a *discerner of the thoughts*, and a sword that pierceth and woundeth the soule and spirit with unutterable anguish. Which wounding power is distinctly set forth (as some) from the beginning of the 12. ver. to those last words, [*and is a discerner of the thoughts*], from whence to the end of the 13. ver. that other, the searching and all-judging property of God, & his word is laid forth to us; but rather as I conceive, the Apostle in one continued metaphor carries along the expression of both through the whole, though more principally, the one in that former part of the words, and the other in the later: yet so as both are alike made *The royalty of God*, which is the thing we have in hand. Neither needs it stumble any that this is attributed to the word of God, of which he seems to speak, for that is all one, & to ascribe it unto God: for as where the word of a King is, there is power, sayes *Solomon*, *Eccles* 8. 4. so, where the word of God is, there is the power of God, & so is it here to be understood: and therefore as in other Scriptures his word is said to create, & by it the heavens to be established, &c. & also, *Gal.* 3. 8. in the like phrase of speech, the Scripture is said to foresee, that is, God foresaw, who writ the Scripture: so also here, to know, and wound

wound the heart. Which to be the Apostles expresse intention here, appears by the connexion of the 12. and 13. verses. For whereas ver. 12. he begins with attributing this power unto the word, yet in the end hee closeth his speech with transferring all that was said thereof upon God himselfe. ver. 13. *with whom we have to doe.*

To open the words a little more largely, so as to clear this assertion out of them, which it is necessary to premise. The words are, *For the word of God is quick and powerfull, and sharper then any two edged sword, piercing to the dividing asunder of soule and spirit, and of the joynts and marrow, and is a discerner of the thoughts, and intents of the heart, neither is there any creature that is not manifest in his sight, but all things are naked and opened to the eyes of him with whom wee have to doe.*

And first, of that sole searching power of the soule in this Chapter, and of that other, the sole wounding power of the conscience, in the next Chap. we shal have the like occasion to premise.

For the present, that searching, examining, & judging power of the word now in hand, he expresseth by an allusion to the anatomy of bodies: (which then, though not so frequently as now, was yet in use) or else to the cutting up of the sacrifices, whether those of the Iews, or as it was used among the heathen; especially by the Soothsayers, who curiously searched into every inward part, as we find in the Prophet, *Ezek. 21. 21.* and his similitude stands then, that looke

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what the entrailes are to a sharp sword, or Sacrificers knife, or the like instruments of Anatomy in a strong and skilfull hand, such are all the most inward, and secret parts of the heart, even those which are most difficult to be divided, unto this sword in Gods hand, when hee is pleased to use it to search the heart and reynes, and to discover and bring forth to judgement the secrets thereof. Hee can use this sword, not onely to unrip, & strip off the outward cloathes of outward and formall actions, and so present the soule *naked*, (as his expression is, ver. 13.) nor only to flea off all the skin, to excoriate, and so to see what lies under it, (as the next word there *περγυνη*, which is translated opened, doth sometimes signifie) but further to cleave and cut up to the back bone (for even so deep doth the signification of that word reach) that so all the inwards may appear; and this so curiously divided & laid asunder, as to see & view apart what is in each. *It pierceth to the dividing asunder of soule and spirit.* By which, *grace* and *corruption* are not so properly here to be understood: for then he would have rather said, *flesh* and *spirit*: and besides the persons hee speaks this of, are principally those who shall be found secret unbeleevvers, who have not *spirit* in that sense at all in them: but they are here used to expresse those two maine powers of the heart. The *soule*, that is the inferiour part, that more sensuall part, wherein the affections are, (as *1 Thes. 5. 20.* it is also used) which it divides
by

by discovering how close & inordinatly all those affections cleave to sin: and then 2. of the *spirit*, that is the superiour part of the *understanding conscience*, &c. which it rips up by discovering how these plot, and contrive the accomplishment of sinne. *Dividing*, that is, discovering a part, with difference, how things are carryed severally in each: and withall, what correspondency and entercourse there is betweene these; how sin and all our actions passe through them from the one to the other, even as bloud and spirits doe through the veines and arteries, in all the parts frō each to other. And as in the body, there are severall *regions* (as Anatomists call them) divided by partitions: the *vitall parts* in the upper loft next the neck, in which are lodged the heart, and lungs: The *natrall parts* in that lower, and these divided by the midriff, as by a floore betweene them: so in the soule, (to which haply *Solomon* alludes, when *Prov.* 19. 27. hee calls the severall powers of it, *The Chambers of the belly*, as some read it.) there is the sensual part of the affections, *The soul*, &c. which is as it were in a distinct room from that more sublime & spirituall part, *the spirit*. And as the *spirit of man*, that is, the conscience and understanding of a man, *searcheth all those chambers*, (as tis there,) that is, *Knows what is in man*; as the Apostle speaks, *1 Cor.* 2. 11. (which yet when it doth so, it is not by an innate light, but with *Gods candle*, as *Solomons* expression there is: that is, by the word and the light thereof set up by him in it.) So

here, the word, under another similitude, namely, of a sword, is said to cut up, and to discover all within those severall regions. And in the *Spirit*, it is said to discover what can be imagined, most retired and withdrawne, and so lockt up, as no eye could finde it out, which he expresseth by mentioning such parts, as are most inwardly seated of all other: *the marrow*, which wee know is inclosed within the bones: and *the joynts*, or ligaments, by which the joynts are knit, and move; these it unbare, and discovers also. Both which hee interprets in the next words, [and is a *discoverer of the thoughts, and intentions of the heart*,] which are a more plain interpretation of what he had expressed by those two metaphors. The utmost *intention* and end, in all our actions, that is as *the marrow*, because as the marrow gives moisture to the bones, so by these our ends all our purposes and resolutions (by which we are supported in all our actions) are strengthened and confirmed: and then our devising *thoughts* or plottings, our contrivements and machinations, those by which wee artificially doe connect, and hang together many joynts of meanes, to accomplish and bring to passe our intentions: (which thoughts of all other we strive to hide and conceale) these are as *the joynts*, or (as the word *spirit* rather implies) as the ligaments, and the sinews, and the tendons, by which the joynts doe move, so these are they, upon which our designs doe move and turne. Even all those cogitationes compaginate,
plotting

plotting thoughts, the word, it discovers and cuts up, and also judgeth, and examineth, and passeth sentence upon them: yea and that so exactly, as not the smallest fault can passe uncensured by it: it is as a curious Critique in this review; *it judgeth exactly, as Critiques use to doe.* So as by this anatomy, which the word makes, *all things in man, every creature, even the least Fibra, the smallest string in the heart which would escape the sight of the most exact Anatomist, are all naked, and opened, and cut up afore the eyes of him with whom we have to doe.*

The reasons why God hath reserved this to himself, are, 1. It was for the glory of God, that hee should have one private cabinet among the creatures, which hee alone should know, and keep the key of, which might argue his omniscience: as also one place to be sanctified in, whither no creatures eye could pierce: That so the greatnesse of his glory might appeare, namely, in this, that he is not worshipped outwardly only, as great ones are, but inwardly *in spirit and truth*: and that his glory is such, as commands the inward parts, which no eye seeth but his own: so as a man will respect God so much as to sanctifie him in secret when no creature looks upon him.

2. That God alone might be the Iudge and rewarder of mens wayes: and so look'd at by them, to whom alone men must give an account: which would draw the creatures eye alone upon him, when the strength and first borne of all

The reasons.

1 Kings 8 39.

our actions, are his subjects alone, and do come under his eye and view. Therefore it is said, that hee rewards men according to their works, whose heart he knowes. It was fit, that hee onely should take upon him to reward, who only could know the principles of all actions, in which the chiefe of the good or evill in the action lies. This is the great glory of God and Christ at the day of judgement, that they will discover the secrets of all hearts, 1 Cor. 4. 5. It is not said so much of mens actions, that they shall be then discovered, as that the secrets of their hearts: For therein lies Gods glory, which he will not give to any other.

§ 2.

How satan
hath matter to
accuse & object
against us.

Two generall
considerations:

1. That hee
knows what
corruptions are
in all mens na-
tures, and may
object them to
every one.

This premised as a most necessary Caution, I come to the disquisition of that *Quere* mentioned; How, and how farre Satan may come to know so much matter against us whereof to accuse us.

1. In generall it may be considered:

1. That he knowes what ends, and intentions, and thoughts, and lusts, such corrupt hearts as ours usually produce, and bring forth in all men; and therefore can imagine what by-ends, &c. may be stirring in such and such actions, and so lay them to our charge: and so often hit right therein, & speake a mans heart thus at randome. For our natures are apt to bring forth all concupiscence, as the Apostle sayes *Rom. 7*. Therefore if there were no more, then that hee knowes all temptations common to mans nature, hee might goe far in accusing every man; he having keyes of

of all sorts, sorted to all mens spirits, tryes with every one which will enter. And as *Dauids* elder brother charged *David*, when he came into the warres, *This is the pride and the naughtinesse of thy heart*, guessing at his by-ends in it: so doth *satan*; hee often, in like manner, charges us by guesse. Thus he did *Iob*, *Doth Iob serve God for nought*? hee knew such by-ends were in some mens hearts, and so ventures to lay them to *Iobs* charge also.

2. Though he should know very little of us, yet he may from some one particular which hee doth know or suspect, cast in a suspitious thought about a mans estate: and so set the jealous heart aworke it selfe to search out more matter against it selfe. As in case of treason, the least hint given by some one, sets the State aworke to examine the bottome of the businesse, and so to get all out. So as *satan* often gives, and casts in but a scruple, which proves as a theame for the heart it selfe to dilate upon, and the conscience upon enquire finds matter against it selfe to prove and encrease that surmise. Thus in generall.

But 2. he may more particularly know much against us to accuse us of, and so frame bills against us out of what hee knowes, and this first supposing he had no accessse to our inward parts, and that hee had no further way of knowing of us, then men have one of another, it being made the limits of mans knowledg by *God* to *Samuel*, to judg by outward appearance: yet all those advantages which men have to know one another by, he

Isaiah 55:1
Isaiah 55:2

2. By casting in a jealous thought from some one particular he knows by us he might set the heart awake to examine all the rest.

2. More particularly.
He may know,

Isaiah 55:1
Isaiah 55:2
Isaiah 55:3

he hath over us, more then any man can have, and all more eminently.

1. All corporeal
acts committed

For 1. Those spirits can discern all corporeall actions, though not of all men, at once, (for then why should *satan* travaile up and downe the earth to review all in it?) yet in that distance is proportioned unto them; they understand not onely by *innate* inbred *species*, but some things *per species acceptas à rebus*. They learn daily. Thus by the Church the good Angels are said to *learn* what they never knew before of the *mysteries of the Gospell*, Eph. 3. 10. and though these *species* in them, and their manner of knowing corporeal things differs from ours, yet they are analogicall with ours, and wee no more know the manner how they should receive, *species à rebus corporeis*, the images of all things done by bodily substances, then a blind man can imagine, how men that see should receive in colours: yet this wee may be sure of, that all that the senses or minde of man can know, that they can also: for naturall things are all *Debita objecta*, due objects made for them: for they were therefore made to be discerned by intelligent creatures; and if by any, then by the most supreme and intellectuall natures.

2. Which know-
ledge he im-
proves by study

2. They make it their businesse to study men, it is their trade to goe up and downe and consider men, *Hast thou not considered* (sayes God to *satan*) *my servant Iob*? *Satan* useth to consider and study men, and as the Apostle exhorts to *consider one another to provoke to love*, so *satan* considers

considers men to provoke to sinne, and to tempt for sin unto despaire.

3. He may be privy to our vocall confessions of sinnes to God, or men; unto our laying open our owne hearts to God in private prayers, or to others in trouble of conscience: therefore so much of the heart as is this way discovered, hee can & doth know. And why may not God permit him, and give him the liberty and advantage to accuse us, even of that which hee comes to know by this meanes? it being for the triall of his servants: especially in case they have returned againe to those sinnes which they confessed, and yet have not forsaken: it is just, that then, as the guilt of former sinnes returne upon us in such a case, so that satan should be permitted afresh to charge us with them. And that in this case a man should lose the priviledge of *sigillum confessionis*, of the secrecie and scale of confession (as I may so speake.) And if God may permit a man to whom we have confessed, according to Gods owne ordinance, yet to tell things confessed, and to cast them in our teeth, as sometimes it hath falne out, why may not satan the accuser of the brethren sometimes be permitted to lay that to our charge, which hee onely knew this way?

3. He may bee privy to our vocall confession on unto God.

4. He is and can be present at all our more retired actions, and is privy to them, being with us at bed, board, in all companies. By meanes of this he can accuse us: First,

1. Of all grosse actions done, that are obvi-

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4 He is and can be present at all times and places: and so can accuse us.
1. Of all grosse sins outwardly committed.

ous to sense : which indeed are usually the greatest matter of accusation , and doe lie upon us most heavily in such temptations , as *David's* murder and adultery did on him : *My sinne*, sayes he, *is ever before me*. And these having pulled a man downe, and put him into prison, and clapt him up, our owne consciences then may come in, with all our more privy corruptions, as lesser creditors use to doe : and when once the soule hath by meanes of the accusing of one foule act, given way to doubting, then all other privy corruptions joyne and offer themselves to accuse us also : For *they lie at the doore* (as *God* told *Cain*) ready for such an occasion.

2. Of deadnesse and drowfinesse of spirit, and neglect in duties.

2. Also he may by this be able to accuse us of all deadnesse, and drowfinesse, and neglect in the performance of holy duties, as want of attention, and quicknes in them (for these are easily discerned by any one that is observant) and of the want of stirring affections, and also of neglect of holy conference in all companies, and the like. If a godly man were to follow a man up and downe in all companies, how much might he know of a man, and be able to accuse him of ?

And 3. a mans bosome sin.

3. By such observations he may know a mans bosome finnes. So he knew and observed *Judas* bosome sin, to be covetousnesse, and accordingly sorted his temptation to it.

5. From what he sees outwardly, he may guesse at inward corruptions.

5. By what hee sees outwardly of our actions, hee can many wayes guesse at inward corruption, which are the principles of them. Hee hath all the wayes which a wise discerning man hath,

hath, (who should alwaies watch a man, and set himselfe to study a man, and that hath opportunity to suggest when he pleaseth, on purpose for tryall and discovery) all the wayes such a man hath to know the heart, satan hath. And that which *Solomon* sayes of a wise man, that though *the heart of man be deep, yet a man of understanding will fetch it out*, holds true of satan much more.

As 1. by comparing one action with another, one speech with another: so wise men guesse at mens ends in things, and their respects that move them. 2. By gestures. By a cast of a mans countenance and behaviour, men are often discerned; by the like may satan see into us. Thus *Ioab* discerned *David's* pride in his commād for numbring the people, so as it was loathsome in his eyes. And if *Ioab* discerned this by the outward carriage of the matter, how much more might satan that put in the motives to perswade him to it? The Iesuits bid those of their followers who are to deale with men, when they talke with any, whose minds they would discern, still to observe their eye, to see what alterations are in their countenances, as through which the minde is transparent; now satan, hee is a good Phisiognomist, and he eyes a man. 3. Further he himselfe suggesting many motives, and reasons in busineses this way and that way, casting in many by-ends, and motives to be considered by us, he observs how the heart comes off at such and such suggestions, or where it stuck, and what suggestion it was that turned a man this way or that

Prov. 20. 5.

3. Wayes.

1.

2.

3.

that way, and fetcht him off. The Iewes might see what moved *Pilate* to crucifie Christ, because at that saying, as the Text notes, *that else he was an enemy to Caesar*, hee gave sentence: so *satan*, when he stirred up *David* by proud arguments to number the people, hee must needs know what pride was in his heart.

6. That he may further view the images in the fancy, and also the passions in the body.

Now 6. besides all this, how farre hee may have an insight into the *Fancy*, and the images therein, which follow and imitate the inward thoughts of the minde, as the shadow doth the body: and also into the *passions*, which are but the *flowing*, and *reflowing* of *corporeall spirits*, and in which the affections of the will discover themselves, this I leave to others to determine. For the present, this is certaine, that although all the powers of the reasonable soule bee fast lockt up from him (as we shall shew) and the immediate acts which are imminent in the soule it selfe, utterly hidden from him, and that, take the soul as it is the immediate subject, & root of the, so, *intuitive*, no devill can discern them, no more then one Angell can discern the thoughts of another; yet *arguitive*, and as they doe *transfire* and appeare, and are put forth in the body and corporeall organs outwardly in actions, or inwardly in passions, and so *quasi in alia*, and mediately they may be very far discerned, and lookt into by Angels. Which yet will nothing at all pre-judge that prerogative which is given to God, when he is said alone to know & search the heart, but give its full allowance; nor that privilege

ledge which is given to the soul it self to enjoy, namely, that *none should know the things of a man, but the spirit that is in man*: as we shall have occasion to shew in the Appendix to this discourse. 1 Cor. 2. 11.

Besides, therefore, these advantages and wayes of knowledge, somewhat common to us men, each of other, they have a further, and and more neere way of knowing the acts of the reasonable powers, the understanding, and will, then we men can have, even as they have also a way of communicating their thoughts to us in a more intimate, close, secret manner: yet still such, as falls short of an *intuitive* knowledge of them: they can goe into a roome further then wee: and into a roome which is next the privy chamber, which yet remaines fast lockt up unto them. As their power in all other things reacheth a degree higher then ours, so in this also. To open this a little.

Those reasonable powers and faculties in us, *the understanding*, and *the will*, the immediate immanent acts of which are thus in themselves fast lockt up, being yet in this life drencht in the body, and bodily organs, upon which their working doth depend: As 1. The understanding is joyned to the fancy, which makes *parells*, and resemblances and shadowes of those thoughts the minde secretly conceives and formes; so as scarce any thoughts doe stir, but the fancie imitates them, and acts them as far as it is able. And 2. The will also is conjoyned with the affections which are drencht, and shew themselves in bodily

dily organs and spirits, so as not any motion of the will puts it self forth, but more or lesse some affections of the bodie doe stirre with it; and therefore affections are as well defined by their motion in the body, as by their seat in the will it selfe. As when anger is defined, *ira est ebullitio sanguinis circa cor*, a boiling of bloud about the heart; and affections are but the flowings and reflowings of spirits to and from the heart.

Now both these, both *phantasmes* and *passions*, all divines doe grant that the devills may know; and that to know them they have a nearer access to us, then men can have each to other: yea, and that they may discern them, *intuitive*, as we do things which are present before us, how else should they worke upon fancy? and otherwise, there were no diabolicall dreames, nor angelicall neither, caused by good angels. But we finde that a good angell dictated to *Ioseph* a great article of faith, [*Christs divinity, and nativity*] it was done in a dreame; and therefore to his fancy. So they inspired the *Sibylls*, and dictated prophecies as was said. And so the *evill angells* prompted *Sauls fancy*. And this they doe, not by creating new species and images, but *evocando*, calling forth the images there already. For the images of things in the fancy being corporeall species, they can no more beget a new corporeall image, then they can make a body anew. And therefore all the power of the angels cannot cause a blinde man to dreame of colours. And therefore their way in communicating

nicating their suggestions to us herein, must be by discerning the *species*, to wit, of all words heard or read, that lye in the fancy already; and so by ordering and composing them, even as a Compositor in printing doth his letters that lye confused afore him, into words and sentences, to represent to the readers eye what hee would have read by him: So he to the understanding, which naturally prints off from the fancy what ever is in it, as fast as he doth set them. And by the like reason, that he can call them forth, and so view the species and images laid up there already, to set them thus as he pleaseth, by the same reason it must be supposed that he is as able to discern any of them in the fancy at any time, then when reason it selfe calls up any of them, and maketh use of them, as it doth when ever it sets it selfe to thinke or muse; and these and all operations of the sensitive powers they may view and see as truly (for ought I know) and as intuitively, even as wee see colours and species of things in the eye of a man. So as these evill angels, may when God permits, get into the head, and see all the images and species in the fancy, and those that are in direct conjunction with the understanding, which it is then thinking and musing of: even as a man doth what images are in the apple of the eye of another man: and so by discerning those *phantasmes*, which the understanding actually then vieweth and makes use of, he may then judge what the minde is musing of.

And

And againe, as wee discerne mens passions when they dye and affect the outward parts, as if shame dyes the face red, and feare paints it white; so may the angels more secretly discerne the motion of them within, which is the cause of this alteration without; they can goe further, and see the inward commotion of the spirits in our inward parts, even in their channels and springs, in that bodily heart we cary within us, and in the veines and arteries, and so know what affections are stirring. And this is evident by this, in that they are also able to worke upon these passions. Now their power of working on the affections, ariseth from their knowing them, and skill to move and stir those spirits and humours *electively*, wherein these *passions* are seated. And herein their power of discerning us, exceeds *that* in us men, in discerning other men; as that of communicating their mindes to us also doth. For as they can communicate secretly by fancy it selfe; we but by outward words, and signes to the outward senses of others; so they can discern more secretly what is in the fancy, and not only what appears in the outward parts; which is yet but a roome further, that they get into, which we men cannot come to; so as they can discern the least rising of the tide, the least turn of the streame of affections in our veines, and in the corporeall heart, Satan can discerne those lesser aguish fits of passion that accompanies any act of the will, which men discerne not. But of this great and necessary *quare*; as also how by
meanes

meanes of this he communicates all his temptations to us, more largely, in an *Appendix* to bee annexed to this Treatise.



CHAP. IX.

How able Satan is to worke upon that third principle; The passions, and corrupt affections: and bring home his false conclusions with terrors.

THUS we have seene how able Satan is to work upon those two forementioned principles of *carnall reason*, and abuse it with false *Majors*; and also upon *conscience*, in laying our sinnes to our charge, with mis-representations of our estates. It remaines now onely, that we shew, how hee can stirre, and worke upon the passions, and corrupt affections in us, and make use of them: and so set on all those false conclusions [*That wee are hypocrites*] thence deduced, with hideous, and horrid feares, and terrors.

And hence, as hee is called a *Serpent*, as was said, for flights, and cunning reasonings, and wiles: So likewise a *Lion*, of all beasts the strongest. *Esay 38. 13.* *A roaring Lion*, of all the terriblest, and most terrible in his roaring; whose *roaring* is therefore often in Scripture put to expresse dreadfulness, and horror; *The Lion roares, who will not tremble. Amos 3. 8.* And (as some have observed, and the *Psalmist* intimates it) by his roaring, he strikes such hor-

§ 1.
That Satan
can raise up
terrors.

ror

ror and amazement into all other beasts, as they stand still as exanimated, and so he seizeth and preyes upon them as he pleaseth; and in this respect those darts aforementioned, are principally called *fiery*; namely, for that dolour, and anguish, and inflammation, and combustion they cause through distempering the affections. Those feares which our owne hearts engendred within us, were but as smoke; these darts of his put a fire into the, and doe cause them to flame and blaze. The allusion is to the poysoned darts, which the Scythians of old, and other nations now use in warre, dipt in the blood and gall of Asps, and Vipers; the venemous heat of which, like a fire in their flesh, killed the wounded by them, with torments the likest hell of any other. Which Iob also alludes to, Iob 6. 4. *The arrowes of the Almighty are within me. The poyson, or (as others read it) the heat and fervour.* (we may use both, and read) *The hot poyson thereof drinks up my spirit,* even as fire preying upon moisture. And what were those arrowes, but terrours? So it followes, *the terrours of God, &c.* Thus that Corinthian was in danger to have beene *drunke up* (as the word signifies) with overmuch sorow, when Satan had to do with him. 2 Cor. 2. 7. and the same word is again used of the devil, 1 Pet. 5. 8. *Seeking whom to drinke up.* So that as Satan inflames other members, and the inordinate lusts in them, with a superadded naturall vehemency and violence; as the tongue which (though of it selfe full of poyson) is said to be *set on fire from hell:*

hell: that is, from Satan (who is called *hell*, as in that speech; *the gates of hell*;) even as the Angels the noblest creatures, are called *heavens*. *Heb.* 7. 26.) who inflames mens tongues with an overplus of venome and malice, to wound mens names with; even as on the contrary, the Holy Ghost did set on fire the Apostles tongues with zeale. In like maner he can, and doth put fire into those darts he wounds the conscience with, and thereby augments our feares and griefes, and so causeth such disquietments and pangs, as that hell fire as it were begins to flame in a mans conscience. As *Christ* is that *Brazen Serpent*, so *Satan* is that *fiery Serpent*, that can sting us by the guilt of sinne.

And here I must bring in the like caution as I used in the former Chapter; namely, that hee works not these terrors by immediate impressions upon the conscience, which in that respect is subject to Gods stroke alone, as to his knowledge alone. Which as I intimated, I take to be that other principall part of the drift of those words; *Heb.* 4. 11, 12. *The word of God is quick and powerfull, &c.* For there he sets forth *Christ* to us (as was shewed) as a judge compleatly enabled for vengeance against us, not onely in respect of an omniscieny to finde us out in all our shiftings, but also (because a judge would not be much feared, if he had only skill and knowledge though never so much, to search, and finde out the guile and guilt of malefactors, if he were not armed with power to avenge, and torture

A Caution.

them) therefore withall, the Apostles scope is
 to strike terror into their hearts, in respect of
 that vengeance he can execute, and therefore
 his aime is to exhort them, not to dally with
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 of those that beleevd not, *they should not en-*
ter into his rest, in the former verses. So as the
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 God, and of his word, in avenging it selfe upon
 the contemners of him and it, and not meere-
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 heart, but as joyned also with power to pierce
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 of it. Yea, and *that* so large an illustration of his
 knowledge is brought in but as a clearer demon-
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 that should be disobedient, by this his sword,
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 rit. This word, sayes he, is *quick and lively*, not
 in respect of duration onely, as *abiding ever*;
 but in respect of working and execution. Things
 (that) that

that are exceeding operative, though inanimate, we call *quick*: So quick-silver, which runnes through a mans bowels like haile shot; and so oppositely, drugs and drinks that have lost their vertue, and are ineffectuall, we call *dead*; and in respect to this energy, and power to work upon mens hearts, is that in Iohn 6. 63. *The words I speake* (sayes Christ) *are spirit and life*: that is, are full of an operative principle; for an active working principle, wee use to call *Spirit*, as the spirit of wine, &c. So as in that he sayes the word is *quick*, he notes out that *that* word is inspired with a principle, most quick, spiritfull, and active, and fit to work as occasion is, the *holy Spirit*, as the internall form of it; and therefore 2. having thus intimated this internall forme of working; he adds by way of explication, *very* powerfull & mighty in operation, as noting out that power, which flowes from thence; that ability to produce strange effects upon the soule; (these expressions carry report of more then of a skill, and dexterity to search and know the heart onely.) And then 3. he further instanteth in such operations of it, as the effects of that power, which are most dreadfull, as the comparisons he useth doe import. *More piercing then any two-edged sword*. Now as elsewhere the word is copared to an armory of all sorts of weapons, and engines for war and vengeance; *The weapons of our warfare are mighty, &c.* 1 Cor. 10. 4. and this, as *To the pulling down of strong holds and subduing unto Christ*, those that turn effectually unto him;

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him; So also, that they *have in a readinesse to avenge all disobedience.* v. 6. in the that submit not to him: In like maner here, he resembles it to a *sword*, the most usuall, and most terrible of all the instruments of death, which were then in use. The brandishing of which, strikes palenesse and horreur into a man, ere the stroke comes at him; which is usually put in Scripture to expresse vengeance, and more especially in the prophecy of *Ezekiel*. So also, *Psal.* 7. 13. *If hee turne not, God hath whet his sword, and prepared his instruments of death,* that is, to inflict torments, and eternall torments also, as *Deut.* 32. 42. And indeed, whatsoever doth torment, or cause dolour, and anguish, is in Scripture called a *sword*; & the *piercing with a sword*, is used to expresse the most exquisite dolours, as *Luke* 2. 35. *Yea, a sword shall pierce through thy soule also:* Speaking to the blessed mother of Christ; and of that her anguish and griefe, wherewith shee should be cut even to the heart, when she should behold her Sonne upon the Crosse. Of whose dolours upon the Crosse likewise, the same expression is used, *Psal.* 22. 21. when he prayes; *Deliver my soule from the sword.* And in this respect the *word* in Christs hand, still when he is spoken of as a *Iudge*, is compared to a *sword*: and so here. Therefore to strike the more terrour into their hearts in respect of the wounds, and torments it inflicts; he goes further on to exaggerate the dread thereof, hee sayes not onely that it is as sharpe, but *more sharpe*,
not

Psal. 45. 3.
Rev. 19. 16.
Isay 49. 2.

not then a sword of one edge, but then a *two-edged sword*, nor then some, but then *any* two-edged sword; and further, to shew that hee speakes it in relation unto wounding, and anguish, and torment it causeth in the soule; hee mentioneth the division of such parts as are not onely most hid, and inward, in relation to discovery (for such the marrow is being covered with the bones, and the ligaments covered with flesh) but which are also of most exquisite sense, and the wounding of which causeth the greatest dolour. Hee saith, it *pierceth* even through the *bones*, which it must needs bee supposed to doe, when it is said to reach unto the *marrow*. Now the breaking of the bones is still put to expresse those exquisite and unsupportable terrours and dolours of conscience, and woundings of the *Spirit which a man cannot beare*, or sustaine. For when the bones are broken, a man cannot stand nor support himselfe. And the like is also the cutting of the ligaments, the nerves, sinewes, and arteries, those *arrows* that knit the joynts, which are the organs of sense and motion. Again he sayes, it divideth not onely the *Soule*, that is, the sensuall part, the passions of the mind, as wounding them; which creatures, as men and angels, can torment, and excruciate, but *in the marrow*, that is, the *Spirit also*, which is with an emphasis expressed: and his meaning is not so much that it divideth the soule *from* the spirit, (as some have understood it) but the soule *and* spirit also. It is a two-edged sword, and can at one

one blow strike through both; this axe strikes at the root; at the spirit, which, when wounded, who can beare? sayes Solomon. And so he concludes ver. 13. That as before him all things are naked, so that if hee but strike them with his word, they lye ~~temperament~~, even with their throats cut, dead and speechlesse at his feet; as Theoderet expounds that word. Now thus far, that is, to this spirit in man, no created sword can reach; they turne edge at it: but even this, the word reacheth, & that alone. So as the summary drift of all herein, is the same which Christ expressed elsewhere in other words, to exhort them to feare that God, whose sword, and powerfull word is able thus to wound, & who is alone able thus to do; and not to feare those who can only wound & kill the body, and but reach to the sensual soul that is drencht in it, but cannot wound or kill the spirit. Which God alone can do, and no meere creature whatsoever. And therefore in all our thoughts & fears of Satans power of knowing our sins, or troubling, or disquieting our spirits (as also through this discourse) we are to set such bounds, as that this incommunicable royalty of God, and of his word, may be reserved unentrencht upon; namely, that he alone knows, and can immediately wound the spirit and conscience, both which, at once this place held out unto us, which made me the largelier to insist upon the opening of it.

§ 2.
Though hee
cannot immediately
wound the
conscience; yet,

But yet although Satan cannot immediately wound the conscience, and make impressions of
Gods

Gods wrath upon it: (for as no creature can shed abroad Gods love, and cause the creature to taste the sweetnesse of it, so nor the bitternesse of his wrath, but God is his owne reporter, of both.)

Yet, 1. When the holy Ghost hath lashed and whipt the conscience, and made it tender once, and fetcht off the skin; Satan then, may fret it more, and more, and be still rubbing upon the soare, by horrid suggestions.

1. When the Spirit hath wounded it, he can rake in those soares.

And 2. He can by renewing the experimental remembrance of those lashes, which the soule hath had, amaze the soule with feares of an infinitely soarer vengeance yet to come, and so paint out, and flash representations of hell fire in their consciences, from those reall glimpses they have already had, as to wilder the soule into vast and unthought of horrors.

2. From the experience of former terrours, he can amaze the soul afresh.

And then 3. He can bring home all the threatnings that are thundered forth in the word against hypocrites, and men unregenerate, and discharge them all with much violence, and noise upon a poore doubting soule; he can and doth present, and shew his prisoners those terrible threatnings, chaines, and racks, and other instruments of death, as the Psalmist calls them, which God hath prepared against sinners, and hath stored up in that great armory of his word; Which hath in a readinesse to revenge all disobedience. 2 Cor. 10. 6. With the rattling of which chaines, Satan can make a noise in the conscience of a poore sinner, to affright him. Which hee is the more enabled to doe, out of experience of

3. He can bring home all the threatnings.

Psal. 7. 13.

such terrours in himfelfe : *Being bound up in chaines everlasting, under darknes, to the judgment of the great day.* Iude 6. And as a son of consolation, and childe of light is enabled *to comfort others the more, by the comfort wherewith hee hath beene comforted of God.* So this Prince of darknesse is the more powerfull to terrifie weake consciences that are ensnared with the cords of their owne finnes, by reason of the terrours which he hath received from the Lord. And therefore in Scripture, as a power *in sin* is attributed to him, so the *power of death.* Heb. 2. 14. Where, by *death* is meant not so much that bodily, as that eternall death, to which, as the proper punishment of sin, the guilt of it doth binde us over. Which power of his is not that of the Iudge in sentencing to death, or casting men to hell, which is a speciall flower of Christs Crowne; who Rev. 1. 18. *hath the keyes of hell & death* at his girdle; & of Gods, who is therefore onely to be feared, because, *he onely can cast body and soule into hell.* Nor is it as if he were the main tormenter, and executioner of mens souls, after that great day; seeing that they are to be tormented by that fire which in common, *was prepared for the devills themselves.* And who is it that doth torment them? but it is therefore principally meant 1. of that power and advantage he obtained over sinners, when he had seduced them; so, as to come boldly as a pleader against them, enabled with authority to urge Gods righteous law and word, and to call upon, and to provoke his justice to condemne

deme poore sinners : till Christ that righteous advocate dispoyled him of his pleas and power, by that satisfaction of his; which before, the law had put into his hands; and so *Hee destroyed him that had the power of death*; and enervated all his pleas and terrours. And 2. the meaning is, that as he hath this power in Gods court, so also in our consciences, to urge the law upon us, and to plead all that the *Law sayes to the under the Law*; and to increase in us the feares of that death, by presenting to us the terrors of the Law, to which in respect of naturall conscience, men of themselves are *subject all their life long*. And unto this later power, hath that *power of death* there, especiall reference, for those words follow there, *v. 15*. And because the children of God, whilst in this life, as they *know but in part*, so they *love but in part*; and so far as love remaines imperfect, so farre feare which hath torment, keepes possession. *1 Iohn 4. 18. For it is perfect love (only) that casts out (all) feare*. And hence, so far as slavish feare remaines, so farre they may be subject to be terrified by him that hath power of death; over those that are in any degree subject to the feare of it.

And 4. Hee can immediately, by his owne power, stirre the passions of feare and grieve, &c. Excite them beyond nature, as the windes can raise the billowes in the sea, and make the floods to make a noise; so can hee a tumult in the affections, and put all the soule into an hurry and violent perturbation. He is the *Prince of the aiery*

4. He can excite the passions of feare, and trembling of spirit.

part of the little world in man, as well as of that elementary region in the great world; and so can raise unnaturall stormes, and vapours that shall darken reason; and cause such thunders and lightnings, as shall hurle all into a black confusion; such, as if hell and the soule would presently come together. And though it is true, that he cannot turne the streame and current of our affections back (God onely can turne this Iordan back) yet he can drive them faster, and cause them to swell above their naturall channels; that as a man posselt hath the strēgth of ten men in him; as that man, *Luke 8. 19.* So shall the affections have, that are blowne up by him. As we may see in *David*, what a strong minde doe we finde in him, so needlesly to number the people. *2 Sam. 24.* against all reason, as well as religion, and the perswasion, yea opposition, not of *Joab* onely, but others also of his Counsellors, *the Captaines of the host*; a man would wonder, that a man so holy and wise should bee so transported to doe an act so foolish, (as himselfe saw afterwards, *I have done very foolishly*, sayes hee, ver. 10.) yea, and so grossely sinfull, as that it was *abominable* in the eyes of *Joab*, *1 Chron. 21. 6.* (one that seemeth by his other cariages to have had but nature in him.) But the devil was in it. So verse the 1. *Satan provoked David to number the people*, by raising up such an affection and inclination in him. The like appeares in the affection of love, which how strongly hath Satan drawne forth in some, even to madnesse, towards

wards such, as before, and also after his fascination was overpast, they have loathed and hated above all others, is evident in stories by many instances. And as he can raise up other *passions* in us, so also *feares* and *terrors*, *jealousies*, and *distrusts*. *To feare where no feare is*. And thus he handled *Saul* (when God left him to him) *An evill spirit from the Lord troubled him*; or (as most reade it, and our margent varies it) *terrified him*. 1 Sam. 16. 15. And in the raising up of these affections of feare, and the like; hee workes more then simply *morally*, that is, then by bare propounding such objects as shall move them; (which men onely can doe) but further also, *Physically*, by stirring such humours in the body, which such passions doe act and stirre in. And so those humours in the body, which shal put a man into a timorous, and trembling disposition, he can *electively* worke upon, as he pleaseth. And then also he can disturbe the *phantasmes* in the head, the organs of the understanding; as in him, *Luke 8. 35*. Who through Satans working is intimated, *not to have beene in his right mind*. And when he hath thus distempered, and disordered all in a man, and put a man into such dispositions to feares, &c. then he comes with his suggestions, and speakes nothing but of wrath, and terrors, and of the threatnings, and of the hainousnesse of a mans sinnes, the fearefulnesse of Gods wrath, &c. to the conscience that is troubled; and then (looke as when a mans choller is up, every small thing provokes him; so

now when feare and melancholy are encited,) every suggestion, every surmise doth strike the soule through and through, with horrid feares and jealousies. And thus, though not *immediately*, yet through the meanes of these mists and vapours, and fogges raised, which environ and darken this sunne, he workes upon the conscience; and therefore we see by experience, that he prevailes most in this sort of temptations, with melancholly tépers; who dwelling in dark shops, he much deceives with false colours and glosses. And when affections are up, and doe cloud the minde, then multitudes of troublesome thoughts arise, and every suggestion suitable to that passion takes, and prevailes with a mans spirit; as appears by that speech of Christ *Luke 24. 38. Why are you troubled (or afraid) and why doe thoughts arise in your hearts?* Passions like to heavy weights hung upon a clock, do not onely make the wheelles, the thoughts move faster; but also perverts them, & wrests them the wrong way; so as to a heart thus distempered, all things come to be presented amisse; even as to a bloodshot eye all things seeme red. In a word, as he deludes his Enthusiasts by setting on, and backing their false opinions, and illusions, with joyes and ravishments of spirit (which differ as much from the joyes of the holy Ghost which are *unspeakable and glorious*, as heaven from earth.) So he can, and doth back his false reasonings, and accusations to holy men about their estates, with abundance of terrour and disturbance;

bance ; which also differs as much from the impressions of Gods wrath made immediately by the spirit upon the conscience, as those joyes are found to doe.



CHAP. X.

The conclusion : 7. Advantages in common Satan hath over us, in all those forementioned dealings.

AND for a generall conclusion to this, and all the rest of this discourse about Satans working on us, I will but onely mention some of those great and many advantages hee hath in all these his false reasonings, and accusations over us, to set them on, to fasten his slanders and false conclusions thence deduced, and to perswade the minde of them. Which I therefore bring in here, as being common to all those particulars which have beene related.

First, it is no small advantage, that he can familiarly, and frequently suggest them again and againe unto us. The frequency of any thought that comes in againe and againe, that lies by us, and haunts us, hath secretly the force of an argument to perswade us to thinke it is so. Wee use to say [I have thought so againe and againe] A cunning flatterer, that is continually suggesting, and taking all hints and occasions so to doe, may at last put hard to worke out a neare and a deare friend,

§ 1.
1. Advantage,
that he can and
doth suggest
frequently and
familiarly.

friend, and to make one jealous of him. As the Judge yeelded to her *importunity*, Luke 18. 5; So is the minde apt to yeeld to a suggestion that haunts it, and importunately presents it selfe, yea though it be to passe a false sentence against a mans selfe.

§ 2.
2. That hee
presents a mul-
titude of false
reasonings, &c.
At once.

And 2. hee can also (and doth) represent a multitude of reasonings, and considerations together at once, all tending to confirme the same perswasion. He will sometimes bring in a cloud of witnesses, and instances to prove us hypocrites; and environ the minde round about with them, that looke which way it will, it sees nothing else. As he represented to Christ, *All the glory of the world in the twinkling of an eye*. So he can doe a mans finnes, &c. That a man shall have a generall prospect of them, and see nothing else, looke which way he will. And what force this must needs have to prevaile with the minde and judgement to assent, experience shewes. As when a man doubting of a truth in a thing controverted, reads an opposite party, presenting all that can bee said for the other side alone, it often staggers him, and for the present wins and gaines his opinion to that side, till he reads and considers what is said to the contrary: yea, though a man is confirmed, and settled in the truth, yet sometimes a man shall have an army of arguments on the other side, come in upon him, so ranked and ordered, as for the present shall shake and stagger him: and so it must needs bee in the agitation of this great contro-

controversie about a mans estate, when Satan shall muster and marshall up an army of objections at once together, and not scatteredly; as he is able to doe.

And 3. He is able to hold the intention of the minde so unto them, as to keep off all that which should any way comfort; hee can turne downe that columnne in the leaves of our hearts, wherein grace, or any thing that may comfort is written, and turne over onely, and hold our eyes fixt to reade nothing but that wherein our *Errataes* and sinnes are written; so as to cause a mans soule to forget all good, as Lament. 3. 17. the Church in desertion is said to doe; and to forget his owne mercies, as *Jonah* speakes, he can multiply suggestions so fast; and come in with such a tempest, that as *Iob* complaines. *Iob* 9. 17. hee will not suffer them to take breath: and therefore the Apostle calls them the buffetings of Satan. 2 Cor. 12. because like unto buffetings, they come in, thick and threefold, upon a mans spirit; so as a mans spirit cannot take breath; hee raines downe temptations sometimes, not by drops (as in ordinary raines) but by *spouts* (as marriners calls them, when a cloud melts) (as in hot countries) suddainly, and falls by whole sale, and often sinkes a ship) Hee breakes me with a tempest sayes *Iob*, in the place forementioned, Chap. 9. 17. He speakes it of God, but such like tempests Satan also raiseth.

4. He addes weight to his lying accusations, and false reasonings by an imperious and obstreperous

S. 3.
3. That hee can hold the mind and the intention of it to them alone.

S. 4.
4. That hee backs all with an imperious affirmation.

perous affirmation [that so it is,] hee suggests not reasons onely, that should perswade, but sets them on with words of affirmation, and perswasion therewithall suggested: and so, like as in reasoning, often a weake spirit is borne downe by a stronger, not by force of argument so much, as by strength and violence of spirit; for many when the *iron is blunt*; and their arguments want edge, put to the more strength, as Solomon speakes. *Eccles. 10. 10.* and so prevaile: and so doth Satan; being a spirit of greater strength then ours by creation; and guilt also, further weakning us in arguing with him; Cunning pleaders may so argue the case, with such violence and confidence, that as *Socrates* said when his accusers had done, that if he had not been very innocent, hee should have suspected himselfe guilty: how much more, when this shall fall upon persons that are so guilty, as we all are; and the thing also impleaded be that which wee are already suspicious of? What a man feares already, he easily beleeves, as what a man hopes, *quod metuent facile credunt*. There falls out often in opinions a preconceit which also exceedingly swayes the minde, a giving of minde that such a thing is so or so; and in such a case *Satan* can strike in exceedingly to strengthen such a conceit: this I take to be implied in that phrase. *2. Thes. 2. 1.* Where the Apostle gives warning they should not be troubled *neither [by spirit] nor by word, to thinke the day of Iudgement was at hand.* By *spirit* he meanes a pretence of a revelation,

lation joyned with a mans owne private conceit and imagination; thus *1 John 4. 1. Spirit* is also taken. And oftentimes when Satan perceives the minde inclined to thinke or conceit thus or thus, he addes weight unto the ballance, and so a man is given up to the efficacy of delusion: as wee see in false Prophets which the Apostle there speakes of, when he sayes, *Beleeve not every spirit, because many false Prophets are gone out into the world.* Thus those false Prophets became confident in their prophecies: *they walke in the spirit* sayes the Prophet, *Micah 2. 11. But doe lye.* They tooke up such conceits, and the devill hee joyned with them, and confirmed them in them. And as Satan by such false revelations confirms Enthusiasts in their opinions and conceits: so he joynes with the jealousies of beleevers, and puts weight into the ballance, strongly swaying them to judge amisse of their estates.

And 5. in that hee, as was said, backeth his false conclusions thence deduced, with *terroure*, &c. this becomes an argument to sense; and such doe exceedingly carry on the judgement in our opinion of things. A conceit that comes in with joy, we are apt to conclude is true; and so in like maner what comes in with terrour: such impressions are as it were a seal to what is suggested, to confirm it. And as the holy Ghost *sealeth his instructiōs*, *Iob 33. 16.* with impressiōs of joy, &c. so doth Satan his temptations with impressions of feare and disquietment. If a man hath a

S. 5.
5. That his reasonings are backt with sense of terrours.

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dreame with any strong impression, a man is apt to give heed to it, to thinke there is something in it: that which made *Nebuchadnezzar* thinke there must needs bee something in his, *Daniel* Chap. 2. and Chap. 4. When yet hee had forgot what it was, was, that it made *him afraid*, and *his thoughts troubled him.* ver. 5.

§. 6.
6. That he suggests all undiscerned by us.

A 6. Advantage is, that hee suggests and workes all these impressions undiscerned at all to be from him, so as we know not but they are our owne thoughts, yea sometimes thinke that they be from the holy Ghost, working as the Spirit of bondage in us. This is also an exceeding great advantage, as it would be to an enemy to have gottē the opposites own watchword, their owne colours: this causeth us readily to yeeld and open the gates to him: and though when the temptation is over we perceive his delusion in it, yet still because we cannot discern his suggestions from our owne thoughts when upon us, when we are in the mist and eclipse, therefore hee can come againe and againe with the same temptation, to day, and to morrow, and the next day, and we perceive it not; which if we did, we should not listen to it, no more then wee would to one who had formerly deceived us. Thus *Ahabs* Prophets knew not that Satan was a lying spirit in them, for sayes one of them unto *Micajah*, *When went the Spirit of God from me to you?* Those strong delusions, *2 Thes. 2. 10.* could not have prevailed upon their mindes to have beleevd a lie, had it beene discerned by them.

them that Satan had suggested them. Peter knew not that Satan did by him tempt his master to spare himselfe; which yet Christ perceived, and therefore called him Satan.

Last of all, a man can no way avoide his suggestions, nor subduce himselfe from them; neither can any take Satan off from a man but God; he must rebuke him, none else can. A poore soule fights with Satan in this darknesse, like unto a man that is assaulted by one that carries a darke lanterne, who can see the assaulted, and how to buffet him, and followes him where ever he goes, whereas the poore man cannot see him, nor who it is that strikes him, nor be aware how to award the blow. Therefore the Apostle when buffeted by Satan, knew not what to doe, but onely to have recourse to God by prayer: for he could no more avoid or runne away from those suggestions, then from himselfe. Nor could all the Saints on earth any other way have freed him; none, till God should cause him to depart.

S. 7.
7. That his suggestions cannot be avoided.

2 Cor. 12.

1. Of the Lord's
loving-kindness
and mercies
unto the
poor.

CHAP. 3

and mercies, in this his dealing with his children: and proceede therein according to no rule or case of precedent: This he may doe, and (as it is thought) in this case he did; who is thought to be up as a light among the Gentiles, of Christ at his crucifying, who was to be by his Apostles, and all, forsaken of God, &c. and though his devotion began but with his estate, children, and body, yet it proceeded further in the end, and loved upon his spirit.

CHAP. XI.

The second generall head : The cases wherein God leaves his unto this darknesse. First, three cases extraordinary.

HAVING dispatcht the efficient causes of this darknesse; The causes *Physicall*. I now proceed to the *cases* wherein, and *ends* for which God leaves his children to such a condition; The causes *Morall*. The *cases*, they were the second generall head I propounded to be handled; and they are either *Extraordinary*, or *ordinary*.

First, *Extraordinary*; as,
First, out of his prerogative.

Secondly, in case hee meanes to make a man eminently wise, and able to comfort others.

Thirdly, in case of extraordinary comforts, and revelations.

First, What if God will use his absolutenesse, and prerogative, in this his dealing with his childe? and proceede therein according to no ruled case or president? This he may doe, and (as it is thought) in *Iobs* case he did; who is thought by some, to be set up as a type among the Gentiles, of Christ at his crucifying, who was to be left by his Apostles, and all, forsaken of God, &c. and though *Iobs* desertion began but with his estate, children, and body, yet it pierced further in the end, and seized upon his spirit,

The cases of
two sorts,
1. Extraordi-
nary.

§ 1.
1. Out of Gods
sole preroga-
tive.

spirit, (though not so farre as to question Gods love to him, this we reade no where of him, yet was) scene in Gods withdrawing himselfe in the comfort of his presence, and Satans making him a Butt to spend his arrowes upon. And yet though the Lord had cause enough against him, yet no cause (as I remember) is pleaded, but it is resolyed into an extraordinary dealing; wherein God tooke a liberty to glorifie himselfe, by singling out one of his stoutest, valiantest champions; and setting him hand to hand to wrastle with the powers of darknesse; and because Satan was (as it were) not hard enough for him, *he turned enemy himselfe*, Job 13:24. None more just then he before: The Lord you know glories in him: None ever led a stricter life, reade the 31. Chapter; no man kept more in awe, and that by fearing such a desertion aforehand; which was the onely way to prevent it; for what a man feares, he prayes much against: which hee expresses, when complaining, he sayes, Chap. 4. 25. *That though he feared it, yet it came*: Impling that it was not ordinary, nor indeed is it so: and though *Job* justifies himselfe too farre, yet this was it which made him so stoutly to plead his owne cause, that he could finde no president, no ruled case of the like proceeding. And therefore *Elihu*, who tooke both Gods part and *Jobs*, and stept up as a moderator, and as one in Gods stead to decide the matter, resolves it most of all into Gods prerogative, though not without *Jobs* desert; (yet not such as according to which

God ordinarily proceedeth, not so severely with others; as appears by the 34. Chapter: and to that end he set forth Gods greatnesse, in the 36. and 37. Chap. And thus God himselfe when he came to plead with *Iob* about it, and to shew him a reason of it, he onely tells him how great a God he was, and therefore might doe as he pleased; and useth no other arguments in the 38, 39, 40, 41. Chap. God indeed never wants a cause, nor doth deale thus where sin is not; yet as it is said of the young man, that he was blinde, not for his sinne, nor his parents (yet not without it) but for the glory of God; it was an act of Gods prerogative: so here. God had higher ends of glorifying himselfe in the patience, and conquest of such a champion as *Iob* was, and of confuting the devill, who accused him of serving God for nought; the falsenesse of which to demonstrate, God tryes conclusions with him; as also to confute the opinions which in those dayes were generally received, (as may seeme by his friends arguings, and also the 37. Psal.) That godly men did prosper, and flourish outwardly, according to their godlinesse: for these and the like reasons God did it. However, *Elihu* gives *Iob* this good and seasonable counsell, to make this use of it, to search into his sinnes, Chap. 34. ver. 31, 32. And God might well take liberty to deale thus with *Iob*, because hee could make him amends, as afterward hee did, in restoring double to him; and indeed it was but the concealing awhile of his love, as many parents love

love to doe by their children, and yet to shew it the more in reall effects, as God even then did, in making him more then a conquerour.

A second case extraordinary is, when hee intends to make a man a wise, able, skilfull, and a strong Christian; *Wise*, namely in this, which is the greatest learning, and wisdom in the world, experimentally to comfort others.

2.
When God intends to make a man wise, and able to comfort others

21 This may seeme to bee the reason of this his dealing with *Heman*; *Heman* was brought up in this schoole of temptation, and kept in this form of desertion, *from a youth*, Psal. 88. 15. He was put soone to it, and so deep lessons had he set him, as hee had like to have lost his wits as hee sayes there; yet in the end, when God raised him up again, *this Heman* (who lived about *David & Solomons* time) is reckoned among the wisest of his time, and one of the foure that were next to *Solomon*: 1 Kings 4. 31. So that great Apostle was a man exposed to the same combats that others were; he *was buffeted by Satan*, 2 Cor. 12. filled with *inward terrors*, as well as *those without*: what was this for? Not so much for any personall cause of his owne, as to make him able to comfort others: 2 Cor. 1. 4, 5. For that comfort which answers a temptation in one mans heart, will answer the same in anothers: the same key will unlock twenty locks that have the same wards. So when temptations have the same wards, that key which unlockt one mans bolts, will serve and answer to anothers. It is

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not every word that will comfort a weary soul, but onely *a word in season*, ver. 4. of this 50. of *Esay*; that is, which is fitted to the parties case; now, who are they who have such apt, and fit, and seasonable considerations to comfort such, but those who have had the same temptations, and the like distresses? This art of speaking peace, and comfort, and words in season is the greatest wisdom in the world, and is not learnt but in *Hemens* schoole. Temptation was one of *Luthers* masters. And therefore of all abilities of the ministry, Christ in this Chapter instanceth in this ver. 4. and calleth the tongue of him that is able to speak seasonably to weary soules, *the tongue of the learned*; and therefore *Iob* 33. 23. to raise up one whose soule drawes nigh to the grave, is said to be the worke of one of a thousand; which is easily granted, if you consider the danger of such a distresse: In Scripture it is called the *breaking the bones*, *Psal.* 51. because the strength of a mans spirit that should uphold it as the bones the body, sinkes within him; now to be a bone-setter, is not every mans skill; he must have special art and cunning, and a Ladies hand (as we say) that is, meekness & pity; which also are never kindly, but when we have tasted the like, or may feare the like. *Gal.* 6. 1. The Apostle commands them to set such an one in ioynt again, as the word signifies, *Least thou also be tempted*, & it is the work of one that is spirituall. *You that are spirituall restore such an one.* It requires

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requires skill to get out every shiver, to meete with every scruple, and set all streight againe. It is also called the *wounding of the spirit*; so Solomon, *A wounded spirit who can beare?* Prov. 18.

14. As the power of sinne wounds, so the guilt also; and the one as incurable as the other; and it being the spirit of a man which is wounded, that which must heal it, must be something dropt into the heart that may come at the spirit; and there are to be peculiar elective plaisters to heal these wounds, because these wounds are usuall of a differing nature; for some objections there are, that often the learnedst men never met with in bookes, and *Satan* hath devised methods, Eph. 6. of tempting soules deserted, which hee useth againe and againe: and know those depths, and fathome them a man shall not, unlesse hee hath beene *in the depths* himselfe, as *Heman* speakes; and then he shall see such *wonders of God in those depths*, which none else ever saw; and thereby gaine such wisdom, as to be able to encourage others by his example, to trust in God and call upon him, so *David*, *Psal. 32. ver. 5, 6.*

The third case extraordinary. God doth desert in case a man hath had, or is to have from God abundance of revelations and comforts.

3. In case of abundance of revelations and comforts.

First, in case he hath already had abundance of revelations from God. As after that glorious testimony given to Christ at his baptism, *This is my beloved son, &c.* Mat. 3. ult. Then was *Jesus led aside to be tempted.* Mat. 4. 1. He points out the time to this very purpose: In like maner

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doth Cod often deale with, the members of Christ for the season and time of their desertions and temptations. This was also that great Apostles case, 2 Cor. 12. 7. *Lest I should be exalted above measure, through abundance of revelations, a messenger of Satan was sent to buffet me.* That which he calls there *the thorne in the flesh*, that prickt him, is meant rather I thinke of a desertion, and leaving him to distresse of spirit, then of a lust, for his scope is, *to glory in his afflictions.* ver. 9, 10. Now if it had beene a lust, it had beene a thing not to bee gloried in. Againe, it was a messenger of Satan, therefore something externall; and it *buffeted* him; he was as a meere patient in it, as a man buffered is: in the exercise of lusts, our spirits are active; & besides, he prayed, it *might depart*, which phrase would seeme to note out something externall. God had took him aside into heaven, and spoke wonderfull things to him, and when he comes down again, Satan must take him to taske, and batter him; the flesh would have growen proud, if it had not beene thus beaten black and blew. He had been in heaven, and heard the language of Angels and Saints, *things not to be uttered*, and hee must heare by devils the language of hell. This buffering I take it, was by Satanicall injections.

2.

Secondly, before God doth dispence great revelations and comforts, hee doth sometimes desert. And as before great distresses, which he meanes to leade his children into, hee fills their hearts with joy unspeakable and glorious, to strengthen

strengthen them against the approaching conflict: (thus God to hearten his Sonne against that great agony in the garden, and combate on the Crosse, transfigureth him on the Mount first.) So on the contrary, sometimes before great revelations, and comforts, to make them sweet, and the more welcome, God useth to withdraw himselfe then most; thereby preparing the heart for them: as Physitians doe the body for cordials. The greatest spring-tide of comfort, comes in upon the lowest ebb of distresse. Distresse enlargeth the heart, and makes it gaspe and thirst after comfort the more, and so is made more capable of consolation, for that rule is true, 2 Cor. 1. 5. *That as sufferings abound, so comforts shall abound also.*



CHAP. XII.

The cases ordinary, wherein God doth leave His in darknesse.

NOW secondly, we come to the more ordinary cases, wherein God usually dispenseth light and darknesse. Ere I name particulars, I will premise concerning them this generall rule. Wee shall finde, that God goes not constantly by the same rule in the dispensation of them: so as no man can say, that in such and such cases, God will and doth certainly desert men, or that hee alwayes doth so: but is various in his

A generall rule premised. That God is various in these dispensations.

dealings herein. For some men hee leaves for a while in darknesse, in, and upon, and immediately after their conversion; their sunne riseth in an eclipse, and continueth so till none; yea till their night: on the contrary, towards others sometimes he never shines in more comforts on them then at their first conversion: againe, some hee deserts upon a grosse sinne committed; to others he never reveales himselfe more at any time, then after a grosse sinne humbled for, and repented of; thereby to shew the freeness of his grace. So likewise, some that have lesse grace, and have lived more loosely, he fits their sailes at death, and they have *abundant entrance*, with full saile into the *Kingdome of Christ*; others that have walkt more strictly with God, and whose ends you would expect should be most glorious, he leaves to feares, and doubts; and their Sunne doth set in a cloud.

And the reasons why God is thus various in these his dealings, is both because spiritual comforts tend not simply *ad esse*, but *bene esse*; not to the absolute being of a Christian, but his comfortable well-being: and also because in respect of their dispensation, they are to be reckoned in the ranke of temporall rewards; and though light and assurance is not an *earthly*, but an *heavenly* blessing, yet it is but a *temporary* blessing; and therefore as the promises of temporall good things are not absolute, no more are the promises to give assurance to a beleever absolute, as to give him heaven and salvation are. So like-

wise

wise on the contrary, darknesse and distresse of conscience, is but a *temporall* chastisement, as outward crosses are; differing from them onely in the matter of them; the one being conversant about things of the outward man; this of the inward, namely, a mans spirituall estate. Hence therefore in the dispensation of both, though God alwayes goes by some rule, as in all other dealings of his; yet so as hee varies and deales differently with his children therein: as he doth in dispensing outward prosperity and adversity, *Setting the one against the other, to the end that man should finde nothing after him, as Solomon sayes, Eccles. 7. 14.* that is, gives such crosse and contrary opposite instances in both kindes, that men might not *finde him out* in these *wayes*, or *trace* him as the phrase is, *Rom. 9. ult.* not so, as to say certainly, and infallibly, what he meanes to doe in such and such cases. Indeed in the world to come he makes even with all the world, how differing soever his dispensations of rewards or punishments have been here; and what is behinde hand to any one, he then payes with respect to what they have received. Thus in matter of spirituall joy and assurance God may vouchsafe it to one that hath not feared and obeyed him so much, as one that walkes in darknesse, but then if any one hath received more *earnest pennies* aforehand, and hath not walkt answerably, God considers it as an aggravation of his sinne, as he did in *Solomon*, whose sinne is aggravated by this, *1 Kings 11. 9, 10.* that

that he sinned against God, who *had appeared to him twice*. Otherwise, if these comforts make a man in any proportion to such cost, more fruitful then others are, I see not but that God who crownes his owne graces will reward them the more; this being one meanes sanctified to some, to work more grace, as afflictions are to others. Thus it is in like maner in desertings, & distresse of minde, they being a temporall punishment, God is as various in them. So as one of more grace, or whom God intends more grace unto, shall be afflicted and forsaken, when one of lesse shall raigne as a King, as it is said of the Corinthians, in case of worldly prosperity. So hee shall have peace and liberty of minde, triumph over Satan and hell, and discomfort; when Apostles in comparison, that is, men eminent in grace, are in respect of spirituall conflicts made *spectacles to angells and men*.

1 Cor. 4. 9, 10.

This rule premised, the ordinary cases follow.

1. Case.

In case of carnall confidence

First, in case of carnall confidence; thus *Psal. 30. David* had beene in great distresse of minde for a while, as appeares by what is said ver. 3, and 5. that *though heaviness be over-night, yet joy commeth in the morning*, and in this sun-shine *David* lookes about him, and sees never a cloud appeare in view, that might againe eclipse his comfort, then he grew confident upon no other ground but present sence, thinking it would alwaies be so with him; and so trusted in that comfort he had at present, as if now he could never have beene

beene troubled so again (as in such cases good soules are apt to thinke) *Now I shall never be removed* sayes David; this was carnall confidence, and God to confound it hides himselfe againe, ver. 7.

Now carnall confidence is either;

First, when we trust to false signes shuffed in among true; which is incident even to beleevers that are in the state of grace, and have good evidences to shew for it; who yet together with those sound evidences often take many other signes that are but probable, yea, and which are deceitfull, and but common to hypocrites; this we are apt to doe, to take many things as infallible signes which are not: As many are said in Daniel, to cleave to the better side by flattery, so in a mans heart, many false signes will come in, and give their testimony, and flatter a man, and speak the same thing true evidences doe. Now God to discover which are false, and which are not, leaves a man: and then he will finde all his false signes faile him, and to leave him as flatterers use to doe, and to be but as broken teeth among those which are sound and whole to faile and disquiet him; like reedes that breake when any stresse is put to them, and so runne into his hand.

Or, secondly, when we put too much of our confidence upon signes, though true, and trust too much to comforts and former revelations, and witnesses of Gods Spirit, and to our graces which are but creatures, acts of God upon us,

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and

Carnall confidence in three things.
1. In trusting to false signes together with true.

2. Putting too much confidence on signes.

and in us, when therefore we let all the weight of our support to hang on these; God in this case often leaves us, *That no flesh should rejoyce in his presence.*

3. When wee neglect going to Christ for upholding our graces.

2. Case. For neglecting opportunities of spirituall comforts.

etc. saying to much com-
fort on
grace.

3. Case,

Or thirdly, when we thinke graces and comforts are so rooted in our selves, that we neglect God and Christ, for the upholding, increase, and exercise of them; then God withdrawes the light of these, that we may have recourse to the spring, and well-head. As too much confidence in the power of inherent grace, caused Christ to leave *Peter* to the power of sinne, so confidence also in the power of grace, causeth God to leave us to the guilt of, and terrours that come by sinne.

The second case, for neglecting such precious opportunities of comforts and refreshings as God hath vouchsafed: As the neglect of holy duties, wherein God did offer to draw nigh to us, as the Sacraments, &c. So *Cant. 5. 4, 5, 6, 7.* Christ stood at the doore and knockt; that is, moved the heart of the Church there to pray, or performe the like duty in which hee useth to come in to the heart and visit it; he offered to assist her, and began to enlarge and prepare her heart, but she made excuses: upon this Christ went presently away; onely he left behinde him an impression, a *seme* of himself in her heart; *ver. 4, 5, 6.* enough to stirre her up to seeke him, in the sense of the want of him, as in desertion God useth to doe.

Thirdly, in case of not exercising the graces which

which a man hath; not stirring them up, &c. when Christians are as it were between sleeping and waking, which was the Churches condition in that Cant. 5. 2. then also Christ deserts. To perform duties with the inward man half awake, as it were and halfe asleepe; *to pray as if wee prayed not*: as on the contrary, we are *to use the world, as if we used it not*: Thus, *to doe the worke of the Lord negligently*, this provoketh God to absent himselfe; as he did there Cant. 5. 2. and so 2 Pet. 1. 9. *Hee that lacketh these things; that is, useth them not, neglecting to adde grace to grace*, (as the former words expounds that phrase; and it agrees with the like elsewhere used: as Mat. 23. 29. *Hee that useth not his talent, is said not to have it. To him that hath shall be given, &c.*) A blindness soone falls on such a man; & he forgetteth all that ever he had (as was opened afore.) And indeed there is no reason that a man should have present comfort of future grace, when he neglects the use of present grace. Esa. 64. 7. *God complaines that there was none that stirred up himselfe*; and for this, *God was wroth*. Whereas otherwise, ver. 5. *God meetes with him that worketh righteousness, and rejoyceth in him that rejoyceth to worke righteousness*, God meetes such, and rejoyceth with, and draws nigh unto them: but others, that stirre not up themselves, God rouseth and stirres them up by terrours. *Hee that walkes according to this rule, peace be on him*, Gal. 6. 16. *more*. Though comfort is not alwayes the present necessary

For not exercising graces.

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4.
In case of some
grosse sin.

I.
Against light.

fruit of righteousness, yet is never without it.
Fourthly, in case of some grosse sinne committed against light, unhumbed for, or proving scandalous; or of old sinnes long forgotten: I will give instances of each particular.

First, for some grosse sinnes committed against light. An instance for this is David. Who though he was a man after Gods heart, yet wee meete with him often complaining, as one that was frequently in these desertions; amongst othertimes, once in the 119. Psal. 25. 28. *ver.* where *his soule cleaveth unto the dust*, and is even at deaths doore, for hee sayes, *quicken me*, hee meanes it in regard of the sense of Gods favour, *which is better than life*; which also is the meaning of that phrase, that his soule did *cleave unto the dust*; that is, was brought to the apprehension of death, therefore Psal. 22. 15. Christ upon the Crosse (of whom the Psalme is made) cryes out, that God had forsaken him, and brought his soule to the dust of death: and David sayes here also, that his soule melted, and was dissolved, even all the powers of it were loosned, and failed within him, at the sense of Gods wrath, even as waxe melts before the fire: ordinarily wee finde in Scripture no such eminent desertion, but we finde the cause of it not farre off, if we reade on; so here, in the 29. verse; *Remove from mee* (sayes David) *the way of lying*. He points to the seare of his heart, wherein his griefe lay. David amongst other corruptions, had a lying spirit, in which Sam. 16. 23. David tells very roundly, two

or three lyes together, when he fled from *Saul*, and came to *Achimelech*; who fearing to harbour him because of *Saul*, askt him why he was alone; it being a suspicious thing, that hee so great a man should have no greater traine to attend him: and did argue that he fled as a proscribed person, and then it would bee dangerous to foster him. To this he answers roundly; *That the King had commanded him a businesse*. There is one lie; and that the *King had commanded him secrecy in it*, there is another: and because my servants should not know it, *I have sent them away to severall places*, there is a third: and againe, at the 8. verse, *I have not brought my sword, because the Kings businesse required hush*, there is a fourth lie. *David* went on here in a way of lying; they were all made, and deliberate lyes. Other such like speeches of his, as that *1 Sam. 2. 8. 10.* where he told *Achish*, *That he went against the South of Judah, and against the South of the Kenites*, v. 10. when as he went against the *Geshurites and the Amalekites*, ver. 8. some excuse, because those nations bordered over against the South of *Judah*, and the house of the *Kenites*; and so make a truth in his speech: but the last verse, that sayes that *Achish* believed *David*, implies that he understood it, as *David* indeed meant it, as if he went up against his owne countrymen, and then it can no way be excused. These therefore being grosse finnes, finnes against light, (as of all finnes lying must needs bee supposed to bee, because it is against that truth which riseth up in the minde)

and is a sinne wherein a mans minde shewes art, cunning, and wit; and a sinne, which when the truth is discovered proves exceeding shamefull, and scandalous; therefore this sinne (especially when it had beene some while gone on in by him, he calls it a *way of lying*) lay heavy on him long after. Therefore he entreates God to take the load of it off, *Remove from me the way of lying*; it was the load hereof which did lye so heavy on him, as it pressed his soule to the dust of death, as he had before complained.

2. In case of some sin not thoroughly humbled for.

So for the second particular, in case a sinne be *not thoroughly humbled for*, and confessed; or if when we committed it, we had shifts to keepe us from thinking it to be sinne, or not so hainous; or were doubtfull whether it were a sinne or no, and so were loath to acknowledge it to be a sin, and to burthen our selves with it in our confessions, but our hearts stood out rather to cleare our selves in it: as it is likely David did in the case of his murther of *Uriah*; he had done it so cunningly, as he thought he could cleare himselfe and wash his hands of it, for it was but the chance of war, (sayes he,) that did cut him off; *The sword devoureth one as well as another*; And so he excuseth it, 2 Sam. 11. 25. God in this case brings him to the racke, Psal. 32. (It is thought that Psalme was made, as well as the 51. Psalme upon that occasion of his murther; and indeed it may seeme so, they are tuned so peere together, as might be shewen in many particulars,) These finnes being known and become scandalous,

David

David was to confesse publicly, as in the end he did, when in making the 51. Psalme. he stood to doe penance in a white sheete, that I may so speake. Now *David* was loath to come to this, that murther being done so cunningly, he could hardly be brought to confesse it, so much as in secret, much lesse publicly, God in this case layes his hand so soarely on him, that his *naturall moisture was dried up*, as that Psalme tells us, (for in men troubled in conscience, their trouble of minde cast their bodies often into as great heats, as men that are in burning fevers, so Psal. 102. 3. in the like fit, he sayes *his bones were burnt like an hearth*;) and this was without intermission *on day and night*; and thus he lay *roaring*, so hee expresseth his cariage in his torture, like a malefactor on the rack, though happily he cryed out for mercy to God, yet because not with a broken heart, God therefore accounted it but as *roaring*, that is, the voice of a *beast* as it were, rather then the voice of a man humbled for his sinne. And why was *David* put to the rack thus: he would not confesse, and humble himselfe for his sinne; *I was silent, and yet roared*, ver. 3. a still broken hearted confession might have saved all this torment. But when in the end *I said I would confesse my sinne*, ver. 51. and in his heart he resolved once to lay open all that sinne of murther, and adultery in the circumstances of them, then God pardoned him (as you know he did) for *Nathan* comming to him, told him, as soone as but a word of confession began to fall
from

from him, *that his finnes were pardoned*. And yet after that, as appears in the 51. Psal. God did not yet *restore comfort*, and the *joy of his salvation* to him, (for there he prays for it in the sense of the want of it) not untill hee had publicquely confest it also, and throughly humbled himself, it having caused *the enemies of God to blaspheme*; God would have a publique satisfaction given.

So when the incestuous person had committed that sinne, 1 Cor. 5. 1, 9. for which, as then hee was not humbled (for afterwards in the 2 Cor. 2. 7. when he was *humbled* indeed, hee bids them *comfort him*) yet till that his humiliation was apparent, he bids them *to deliver such an one to Satan*, to the jaylour, to the tormentor with him, to the prince of darknesse to terrifie him, and afflict his spirit. Now the meaning of that delivering him up to Satan, was that hee should bee solemnly excommunicated, which when it is performed as it ought to be, *In the name of the Lord Iesus*, and with the power of the Lord Iesus; then as the Church curs them off from communion with them, so God from communion with himself, and withdrawes all fellowship with their spirits, (as was before declared) And so leaves them alone in darknesse, and to desertions; and not onely so, *but delivereth them up to Satan*, not with a commission to cary them on to more sinne (for the end propounded by the Apostle, was thereby to *destroy the flesh*, ver. 5. not to nourish it by provoking him to more sinne) but to terrifie and afflict his conscience,
and

and to stirre up therein the guilt of sinne, and terrours for it. Which God sanctifies to humble a man, and to mortifie the flesh, and thus when that Corinthian was excommunicated, and given up to him, did Satan deale with him; for 2 Cor. 2. 7. he was nigh being *swallowed up of too much sorow*; and this occasioned by *Satan, whose devices we are not ignorant of* sayes the Apostle, ver. 11. Now as every ordinance hath a proper peculiar worke it is appointed for; an inward effect to accompany it in a mans spirit: So this, and that proper effect, and inward working and event of this great ordinance of excommunication, is terrour, and sorow, and desertion of spirit, thereby to humble a man; even as it is the proper effect of the Sacraments to convey comforts and assurance, and to convey the *scale of the Spirit*. And when this ordinance is neglected or omitted, when yet grosse and scandalous sinnes require it; then a man belonging to God, God himselfe often workes thus, and inflicts this on him without that ordinance. Thus he delt with *David*, and others after grosse sins. God inwardly excommunicates, and casts men out of his presence, and from all comforts in his ordinances, although they are not refused by men to come to them: dealing herein, as a father that is a publique magistrate, with an unruly childe, after some great misdemeanour, though he cast him not off, yet he may send him to the Gaole, to bee for example sake, imprisoned: for the Gaoler to take him, and to clap

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irons on him, to have him downe into the dun-
geon, where he sees no light, and into the little
ease, where he is in so streight a condition, as he
can neither sit nor stand, nor lie, as *Elihu* expres-
seth it, *Iob* 36. 16. hee calleth it *bringing into a
streight place*, and *binding them in fetters*, and
corde of affliction, and then hee shewes them their
transgression, and wherein they have exceeded.
ver. 8, 9.

And this 3. for
sins long since
committed.

Yea, and thirdly, this God doth not onely
presently after the finnes were committed, but
sometimes a long while after, and that when
they have beene often confest. Yea, and after
that God hath pardoned them also in our con-
sciencences, as well as in heaven; yet the guilt may
returne againe and leave us in darknesse. Thus
Iob 13. 26. For *the finnes of his youth*, (which
questionlesse he had humbled himself for, & had
assurance of the pardon of, yet) God did *write
bitter things against him* for them many yeares
after, and *made him possesse them*, as himselfe
speakes, God gave him over to the Gaoler, and
put him into the little ease in prison, *thou puttest
my feet into the stocks*, sayes he ver. 27. For as
the power of sinne, and the law of sinne is but in
part done away in our members, so in our consci-
ences the guilt of sin is likewise, but in part done a-
way, in regard of our apprehensions of the pardon
of the; & therefore as those lusts we had thought
dead, and that they would never have risen a-
gaine, doe sometimes revive and trouble us a-
fresh, comming with new assaults; so in like ma-
ner

ner may the guilt of those finnes revive which we thought long afore had beene pardoned, and after the commission of some new act, or forgetfulness of the old, and security about them, God may let them loose upon us afresh, that we shall looke upon them, as if they never had been pardoned.

Now the reason of all these particulars, both why grosse finnes, especially if against light, when not confessed throughly, should yet after many yeares cast us into such fits of desertion, is

The reason for all.

Because therein we rebell against Gods Spirit; and that spirit, *Ita nos tractat, ut à nobis tractatur*, doth deale with us as wee with him. If you grieve him, he grieves you; if you rebell against him, he fights against you as an enemy; so Esa. 63. 10. *They rebelled, and vexed his holy Spirit, therefore hee was turned to bee their enemy, and he fought against them* now to sinne against light is called rebellion, so Iob 24. 11. When men go about to extinguish and darken the light of direction, which God hath set up in their hearts to guide their paths by; God puts out the light of comfort, and so leaves them to darknesse. But especially then, when our hearts are so full of guile; as we plead that they are no finnes; or extenuate them, as David in all likelihood did. Psal. 32. in reference to which he sayes, in 2. ver. of that Psalm, *That that man is a blessed man in whom is no guile.* and in the 51. Psal. 6. *Thou desirest truth in the inward parts,* David had dealt guilefully and deceivfully in that sinne; if man

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keepes

keeps a sinne under his tongue, and will not be convinced of it, nor bring it forth by confession; God in that case brings him to the rack; as they doe Traytors to confesse: and if it be that any of our old sinnes revive, and cause these terrours, it is because wee began to looke on them as past and gone, and thought we needed not go on to humble our selves any more for them; making account they are so buried, as that they will never rise againe; when as the remembrance of them should keep us low, and humble us all our dayes. It is laid to the charge of them in the 26. of Ezek. 22. *That they remembered not that they lay in their blood.* We are apt to thinke that time weares out the guilt of sinnes: but to God they are as fresh as if they had beene committed yesterday; and therefore nothing weares them out but repentance. Great sinnes forgiven must not be forgotten.

§. 5.
3. Case.
Of a stubborne
spirit under
outward affli-
ctions,

Fiftly; in case of a stubborne lustie spirit, under outward afflictions; when we will not mend nor stoope to God. This may be part of the case mentioned, *Esa. 57. 16.* Where God alleaging the reason why he contended with a poore soul of his, he gives an account of it, *ver. 17.* you shall see wherethe quarrell began, *For the iniquity of his covetousnesse I was wroth;* that is, for some inordinate affection, which we call *concupiscence*; he mentioneth not a grosse act of sin committed; so much as some lust harboured; for which God began to be angry, and to shew the effects of that his anger in *smiting him*, haply
with

with some outward crosse first; *I was wroth and smote him*; and when that did no good, God began to be more angry, and to *hide himselfe*: *I hid my face*, and this hee speakes of inward affliction, which he also calleth, ver. 16. *Contending with the soule*, and so far leaving it, as that the spirit was ready to faile; it came to inward affliction in the end, and he further intimates the cause of all this, *He went on frowardly in the way of his heart*. When lighter, and outward strokes will not take us of, God leaves and deserts our spirits, and wounds them. And the reason is, for in this case what course else should God take: for either he must give him up to hardness of heart, and leave him to his stubbornnesse, and so he should have lost his childe; but *that* God is resolved he will not doe; *I will heale him*, saith he, ver. 18. When therefore the heart remaines stubborne under other strokes, he hath no way left in his ordinary course and progresse, in the way of meanes, but to lay strokes upon his spirit, and wound *that*. And this yoke is like to break and came him, if any; For this he cannot beare: other outward afflictions mans naturall spirit, stoutnesse, and stubbornnesse may beare; and hath borne even in heathen men; they have endured any thing rather then be put out of their way; *The spirit of man will sustaine its infirmities*, but in this, *the spirit failes in them*, ver. 19. other afflictions are but partiall; but as taking some starres of comfort out of the firmament, when others are still left to shine to them: but

when Gods countenance is hid, the Sun it selfe, the fountaine of light is darkened, and so a generall darknesse befalls them: and therefore then the heart is drived to God, and broke off from all things else; and then God delights to restore and to comfort a man again. *I will restore comfort to him, ver. 18.*

s. 6.
6. Case.
For deserting
his truth when
called to pro-
fesse it.

Sixtly, in case of deserting his truth, and not professing it, and appearing for it when he calls us to doe it. In this case hee left many of the Martyrs; many of whom, especially untill those in Queen *Maries* dayes (when with the Gospells increase, and the light of it, God gave more strength also) and some then also did desert the truth for a while, & then God in respect of comfort deserted them; & then they recovering Gods favour again, upon repētance & a new resolution taken, to stick to the profession of the truth, what ever came of it, *that* their desertion made them the more bold and resolute. And this was in part *Jonahs* case, who having a commission sealed him to goe to *Niniveh*, with a message from God; he withdrew himselfe, and went another way; and God in the midst of his security casts him into a whales belly, and when hee was there God withdrawes himselfe from him, as if hee meant never to owne him more; insomuch that *Jonah* sayes, Chap. 2. 4. *Then I said I am cast out of thy presence.* And there is this equity in this dealing of Gods thus with us: That as when we are ashamed of *Christ*, the punishment fitted to it is, *That Christ will be ashamed of us*: so when we

will

will not witnesse for God, there is no reason *His Spirit should witnesse to us.* And so, when wee seeme to evade persecution for the Crosse of Christ, then it is meet, God should meet with us, and take us in hand himselfe; which is far worse.

Seaventhly, in case of unthankfulnesse, and too common an esteeme had of the assurance, and light of Gods countenance, and of freedome from those terrours and doubtings which others are in; which is a sinne Christians are apt to run into: For as the light of the Sunne, because it is ordinary, is not regarded, none minde it or look at the Sunne, but (as hee said) when it is in the eclipse; So, a continuall sun-shine of Gods favour enjoyed, occasioneth but a cōmon esteeme of it. And in this case God withdrawes those comforts, and assurance; because they are the greatest and sweetest comforts of all other; and which to abuse, or not to value, of all other provokes most, therefore in this case God takes them away. For as *Nos. 2. 9.* in case of being unthankful in outward mercies, God took them away, and restored them not againe, till they esteemed them better, and acknowledged whence they had them: So also in spirituall assurance, light, and comfort, doth God in like maner deal.

S. 7.
7. Case.
Of unthankfulnesse for former comforts.

CHAP.

CHAP. XIII.

The third generall head; The Ends for which God leaveth his children unto this darknesse. First, such as are drawne from God, and his faithfulness, &c.

NOW let us come to those ends which God may have in this his dealing with one that feares and obeyes him, which are many and holy ones.

First, to shew his power and faithfulness, in upholding, raising up, and healing such a spirit againe as hath been long and deadly wounded with inward terrours; which is as great an evidence of his power as any other; and therefore saith *Heman*, *Psalm 88. 10. Wilt thou shew wonders to the dead? shall thy faithfulness be declared in destruction. ver. 11.* That is, in raising my soul up again to joy, and comfort, which is as much as to raise up a dead man; nay more, as much as to raise up a soule already in bell; for the same terrours, sayes hee, that destroy them, doe in like maner seaze on me; in the 1. *Ephes. 19.* it is said, *That the exceeding greatnesse of Gods power was scene in raising Christ from death to life:* and wherein lay principally the demonstration of that power? not simply in raising his body up againe; that was no more

more then he did to others, but in *Acts 2. 24.* the power is said to be shewen in this, that hee having losed the paines of death wherewith it was impossible he should be held, he was raised up againe, his soule was heavy unto death, with terrours: and those paines in themselves were deadly, though not to him, in that hee being God as well as man, it was impossible for him to sinke under them: now therefore to raise up and glorifie that his soule that was so bruised, wounded, and pierced through and through, herein lay the wonder: and such a wonder God shewed in recovering *Heman*. And to shew the greatnesse of this worke, let us consider a little the depth and deadlinesse of this kinde of distresse, it is compared to the bruising of a reede, which when it is bruised, who can make it stand upright againe. It is called *The wounding of the spirit*. *Proverbs 28.* which no creature knowes how to come at to heale, none but God who is the father of spirits; who made them, and knowes how to mend them. It is not onely called, the sicknesse of the spirit, as *Esa. 33. 24.* (where the want of the assurance of the forgiveness of sinnes, makes poore soules to say, *I am sick*; which to heale, is made the prerogative of the *Sunne of righteousness, arising with healing in his wings.* *Mal. 4. 2.*) but also it is called *death and destruction*: for so in that *88. Psalme*, *Heman* calls that distresse that he was in. And the reason is, *Gods favour is our life*, by which wee live and

CHAP. XIII.

The third generall head; The Ends for which God leaveth his children unto this darknesse. First, such as are drawne from Godnesse, &c.

NOW let us come to those that may have in this his de- feares and obeyes him, wholy ones. First, to shew his power: upholding, raising up, and againe as hath been long with inward terrours; which dence of his power as any other; and faith Heman, Psal. 88. 10. Wilt thou shew wonders to the dead? shall thy faithfulness be declared in destruction. ver. 11. That is, in raising my soul up again to joy, and comfort, which is as much as to raise up a dead man; nay more, as much as to raise up a soule already in bell; for the same terrours, sayes hee, that destroy them, doe in like maner seaze on me; in the 1. Ephes. 19. it is said, That the exceeding greatnesse of Gods power was scene in raising Christ from death to life: and wherein lay principally the demōstration of that power? not simply in raising his body up againe; that was no more

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more then he did to others, but in *Act 1. 24.* the power is said to be shewen in this, that hee having losed the paines of death wherewith it was impossible he should be held, he was raised up againe, his soule was heavy unto death, with terrours; and those paines in themselves were deadly, though not to him, in that hee being God as well as man, it was impossible for him to sinke under them: now therefore to raise up and

regular
nation.

his soule that was so bruised, pierced through and through, wonder: and such a wonder recovering *Heman*. And to esse of this worke, let us consider the depth and deadlinesse of this esse, it is compared to the bruise which when it is bruised, who and upright againe. It is baling of the spirit. *Proverbs 28.* Nature knowes how to come at none but God who is the father of spirits; who made them, and knowes how to mend them. It is not onely called, the sicknesse of the spirit, as *Esa. 33. 24.* (where the want of the assurance of the forgiveness of sinnes, makes poore soules to say, *I am sick*; which to heale, is made the prerogative of the Sunne of righteousness, arising with healing in his wings. *Mal. 4. 2.*) but also it is called death and destruction: for so in that 88. *Psalme*, *Heman* calls that distresse that he was in. And the reason is, Gods favour is our life, by which wee live and

are upheld; which therefore being withdrawne, the soule is ready to faile and *faint*, and to come to nothing, and sinke into destruction. *Esa.* 57. 16. And againe, the paines of those terrours are more violent, and more powerfull to hold us under, then are the pangs of death. The wounds of the guilt of sinne being as deadly, and as strong as the lusts of the power of it, and it requires as great a power to dissolve and scatter them. For all the strength that the law and Gods justice hath, sinne also hath to back it, *For the strength of sinne is the Law.* 1 Cor. 15. 56.

§ 2.
2. End, to
know the fel-
lowship of
Christs suffer-
ings.

Secondly, as to know the power of Christ his resurrection, *so the fellowship of his sufferings*: that thereby the soule may be made more *conformable to him*, as it is *Phil.* 3. 10. As there are the suffering for Christ, so the sufferings of Christ, and God, makes his partakers of both; *persecutions without, and terrours within.* With which Christs soule was filled, then, when as the text sayes, *Hee was heard in what he feared*: and *his soule was heavy to death*: and *My God my God, why hast thou forsaken mee?* and so *Esa.* 53. *It pleased God to bruise and wound him.* Now then, to conforme us to his image, we that are his brethren, and are the persons guilty, must suffer somewhat in spirit as well as he, and have a portion therein also. And therefore as Christ did suffer both inwardly and outwardly, so doe many of his members. *If you have suffered with him, yee shall also be glorified with him.* The sons of Zebedeus would have been glorified in Christs kingdom,

kingdome, more than the rest of the Apostles: But sayes Christ, Mat. 20. 22, 23. *Are ye able to drinke of the cup whereof I shall drinke?* Hee meanes that *cup* delivered to him at his crucifying, *Let this cup passe*, the bitter cup of Gods anger, and are ye able to be baptized with the baptism I am baptized with; namely, outward afflictions, and persecutions for the name of God; which are called *baptisme*, because they set Gods mark on us, that we are Gods, as baptism doth seale to us that we are his; & because then the Church owres us, and takes notice of us as sincere, when we have beleevd and suffered, as at baptism the Church receives us: and of this baptism Christ speaks in the present tense, because that he was already baptized with outward persecutions: but the *cup*, which was *inward affliction* of his spirit; this hee was to drinke off at his agony, which I shall drinke off in the future; which cup cast him into that *sweate*, ere he came to the bottome. This though no creature was able to drinke off to the bottome; yet taste they might, and he tels them they should, v. 23. *To shall drink of it, &c.* that is, taste of inward affliction and desertion, as well as of outward persecution; terrours within and without; and all to make us conformable to him, and so come to know in part what he endured for us.

Thirdly, to put the greater difference between the estate of Gods children here, and that hereafter in heaven: To which very purpose is that speech of the Apostle, 2 Cor. 5. 7. That

5.3.
3. To shew
the different
estate of Gods
children here,
and hereafter.

here we walke by faith not by sight; he had said before that the estate of beleevers in this life, is an estate of absence from the Lord, wherein we want his presence, and so enjoy not the sight of him; and therefore are to exercise *faith* the more; which is peculiar to this estate, and a grace given of purpose for us to walke by, while it wee live here. And though sometimes here wee have some *light*, and glimpses of him and his presence, yet we walke not by sight alwayes, for we walke by faith not by sight. We shall have enough of the sight of God hereafter, when we shall see him as we are seene face to face; and be evermore with the Lord; when in his light we shall see light; and be satisfied with his image. Wee may therefore be content to want it here sometimes; you may well endure over-cloudings here, & sometimes that all light should be taken away; for in the world to come there will not be one cloude to all eternity. *Your inheritance is light* Col. 1. 12. Light is your portiō, but now is the seed time; and *light is sown*, Psal. 97. 11. For the righteous you must be content to let it lye under ground; the longer it doth so, the greater crop and harvest will come up in the end. You must endure the vicissitude of day and night here, *Sorrow over night, and joy in the morning*; for hereafter you shall have continuall day, and no night. This difference there is put betweene earth, and heaven, to make heaven sweeter, and to exercise faith; the estate in heaven is as a state of perfect and continuall health, which that we may pursue,

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walke by faith
and by sight
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we are ever and anon sick here, and qualmes come over our consciences, feares our sinnes are not forgiven; but when we come thither, *The inhabitants there shall be no more sick, but their sins shall be forgiven them.* Esa. 33. 24.

The fourth end is, to let us see whence spirituall comforts and refreshings come: That God alone keepes the keyes of that cupbord, and alone dispenseth them how & when he pleaseth. That we may know (as it is *Esa. 45. 6, 7.*) that it is the Lord that formeth the light, and creates darknesse, evill and peace; and that as affliction riseth not out of the dust, as Job speaks, so nor comfort out of our hearts. Whereas if continually we enjoyed comfort, we should be apt so to thinke. God will let us see that our hearts are nothing but darknesse; and that to cause any spirituall comfort, is as much as to create light at first; therefore he sayes, *I create the fruit of the lips peace,* Esa. 57. and that he it is that doth command light to shine into our hearts, whocommanded light at first to shine out of darknesse: 2 Cor. 4. 4. Which can no way more fully be manifested, then by withdrawing that light sometimes, and leaying us to darknesse. As why doth hee sometimes assist us in prayer, and fill the sailes; and againe at sometimes leaves our hearts empty? Is it not that we may learne that lesson *Rom. 8. 26. That it is the Spirit that helpeth our infirmities*; and that we of our selves know not what, nor how to aske. Which lesson, although he sometimes streightens us, yet we are difficult

54.

4. End, to shew the spring of all spirituall comforts, and our dependance for them.

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§ 4.

4. End, to shew the spring of all spirituall comforts, and our dependance for them.

in learning, nor are easily brought to acknowledge our dependance on him for his assistance: in like maner, for the same end doth he sometimes hide, and then againe sometimes reveale himselfe; to shew that he is the immediate fountaine of comfort, *The God of all comforts*, 2 Cor. 1.4. that so we might know whom to thanke, whom to depend on, whom to goe to for comfort: it being as difficult a thing for us to goe out of our selves, and from the creatures, for comfort, to God alone, as to goe out of our selves to Christ alone for righteousnesse. Hereby also we see, that though we have never so many outward comforts, that yet the comforts of our spirits doe depend on God alone: For if *He* in the midst of them withdraw *himselfe*, they all prove but miserable comforters.



CHAP. XIV.

A second sort of Ends, for the tryall and discovery of graces: especially of Faith.

Other ends God hath to make tryall of our graces, and a discovery of them. The same end that God had in leading his people through the great wildernes where no water was, where Scorpions stung them, Deu. 8. 16. which was to prove the, &c. The same ends hath God in suffering his people to goe through this desert, barrennesse, and darknesse, where no light is, and where ter-

rors

rouers of the Law doe sting them, (for all those his dealings then, were types of Gods dealing with his people now) even to *prove them*, and to make tryall of their hearts. For the same ends as he left *Hezekiah* to the power of sin, in the point of sanctification, namely, *To know what was in his heart*, doth he also leave others of his children to the guilt of sinne, in the point of justification, to discover also what is in their hearts. This is conceived to have been his end in deserting *Iob*; to shew what strong patience, unconquered faith was in him. There be many gracious dispositions, which actually have not opportunity to discover themselves, but in case of this kinde of desertion: some of those which are the highest acts of *Grace*, and purest fruits of it, and which are the surest evidences of the truth of *grace*, would never appeare but in case of such desertion. For instance, then it is knowne, whether a man love *God* for himselfe, and for those excellencies of wisdom, holinesse, and goodnesse that are in him; when yet hee knowes not, whether he himselfe shall be ever the better for them yea or no: Then also it is manifested to be pure, sincere, and unfained obedience. Then it is seene his repentance is true, when *he repents not of it*, then, when he is out of hopes of any reward for it. Then it is seene his sorrow is *godly sorrow*, when, though the sentence of condemnation is read to him in his owne apprehension and conscience, and he verily thinks he is taking his leave of *God* forever, and going to execution,

yet

yet he can down upon his knees, & ask him forgiveness, and mourneth that ever he wronged him; is angry and displeased with himself, that a God so good, so just, should have so just cause to be angry, and displeased with him; and he findes he could have some rest and contentment that God is glorified upon one, who hath so much dishonored him. Such dispositions as these would never see the *light*, if it were not for this *darknes*. But as *Natura vexata prodit seipsam*; Nature when conclusions are tryed upon it, and it is put out of its course, then it discovers it selfe, (even as anger discovers it selfe when a man is vexed) as if you would know the properties that are in herbes, you must try conclusions with them: So also here doth God with a mans graces; and then they discover their most occult and hidden properties.

Especially for
the tryall of
Faith.

It were endlesse to go over all particular graces: I will but more distinctly instance in that glorious grace of *Faith*. Which in this tryall deserves more then all graces else; and though in all the varieties of conditions we passe through, it stands us in stead, yet in desertions it alone doth wonders: Standing like *Sampson*, encountering, and conquering alone, when there is none to help. Because likewise, it is that grace which is called for in the Text, *Let him trust in the name of the Lord*: as being that grace which God principally tryes; to discover the truth, and magnifie the power thereof in such desertions. First, this is certaine, there is no grace God tryes

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 1. Pet. 1. 7. *Yee are in heaviness through manifold temptations, that the triall of your faith being much more precious then of gold which perisheth, being tryed in the fire, might bee found to glory, praise, and honour:* That is, both to the honour of God who is beleevd in, and also of faith it selfe, which is the most glorious grace a Christian hath; which God loves to try, to that end the glory of it may appeare. In the fifth verse he having said, *that we are kept by the power of God to salvation,* If any now should aske, wherein is that power of keeping us most shewne? He answers, *in and through faith; Yee are kept by the power of God through faith:* and if you aske when and wherein is the power of God through faith seene most? He instanceth *in manifold temptations, that the tryall of your faith,* &c.

1. Of all graces
 God tries faith
 the most.

Now then, as of all graces God would have faith tryed.

So 2. of all temptations, none try it more then desertion of Gods countenance, this of darknes and of terrours; other temptations strike but obliquely at faith, but these lay direct battery to our faith; for they strike at that which is the immediate aime and object of it; namely, [that God is a mans God.] These speak the direct contrary to what faith endeavours to apprehend, and that directly, and not by consequence onely. Again, other temptations are easily borne, and answered whilst the assurance of Gods favour remains unshaken; it answers them all, and shakes

2. Of all trials
 this of darknes
 is the greatest, &
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2. Of all trials
 this of darknes
 is the greatest,
 for 3. reasons.

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them

them off, as He the viper off his hand : but when that shall begin to be questioned (as in this case it is) who is able to stand ? and what is able to strengthen a man then, but the power of faith ? as *Solomon* sayes of the spirit of a man, that it will beare all kinde of infirmities, if it selfe bee whole; but if it be wounded, who can beare it ? So I say of assurance, if it be weakened, and battered, the very foundations thereby are shaken; a mans freehold toucht; the roote struck; now in such a case it is faiths peculiar office to stand a man in stead, when nothing else can : therefore hee sayes, *Let him trust, &c.* because it helpes thus at this dead lift.

3.

Againe, thirdly, in these conflicts of faith, with desertions, consisteth the height of our Christian warfare. This is the highest pitcht battell, the greatest, and (as it were) the last brunt, upon which all is either won or lost; for in these a man encounters with God himselfe, apprehended as an enemy. God called out *Iob* to try him by fighting a single combate with *Sathan*, and he became (as I may so say) too hard for *Satan* alone; and God joynes against him also: now then, to beare the brunt and shock of his wrath, and yet to stand upon a mans feete; this, to the utmost argueth the strength of faith. *Hosea* 12. 3. It is said of *Iacob*, *That by strength he had power with God*, it argued strength indeed: and this is done by faith, by the power whereof (Gods power rather supporting it) a man relies on God, when all his dealings would argue hee had

had forsaken a man; that though God put on never so angry a countenance, lookes never so sternely, yet faith is not dasht out of countenance but can reade love in his angry lookes, and trust God beyond what he sees, it being the *evidence of things not seene*. Then, faith goes wholly out of it selfe, and seeing nothing in it selfe but barely a capacity of mercy, and *plenteous redemption* which it knowes to be in God. This faith is a miracle of miracles, for it is founded as the earth, upon meere nothing in it selfe, and yet beares the weight and streffe of sinnes, devill, yea of God himselfe. And this is the faith ye are converted by, in *beleeving then on him that justifies the ungodly*. Rom. 4. 5. and *that which we must live by, when all comforts faile: and this is that faith which must stand you in stead at death, when the King of feares comes and besiegeth you: and this is the faith that is to honour, and glory at the appearing of Iesua Christ.*

X²³

CHAP.

CHAP. XV.

Six Ends more: For the encreasing of severall graces, and destroying corruptions.

Sixtly, as it makes for the triall and discovery of graces, so it is a meanes sanctified to encrease them, and to eate out corruptions.

1. To destroy corruption.

First, it is a meanes to *destroy the flesh*. The incestuous *Corinthian* was to bee delivered to *Satan*, that is, to be terrified; *to destroy the flesh*. As corrosives eate out dead flesh, so these terrours the dead corruptions: and the reviving of the guilt of old sinnes, doth kill the seeds of those that remaine in the heart. For if an outward affliction, which crosseth but the satisfaction of a lust, is a meanes sanctified by God, to kill a lust; then much more the inward terrour, which the conscience feeles, and which ariseth immediately from the guilt of a sinne, must needs bee a meanes much more.

2. To humble.

Secondly, it is a meanes to *humble*. So Deut. 8. 16. the end of the biting of the Israelites by Scorpions, (which were the types of these stings and terrours) were, as to *prove*, so to *humble them*, and for this end was that buffeting by *Satan* (we have so often mentioned 2 Cor. 12. 7.) to keep downe being exalted above measure: So also, *Humble your selves under the mighty hand of God*: and if in any other affliction, his mighty hand

1 Pet. 5. 6.

hand layes hardest on surely in these.

Thirdly, it is a meanes to bring you in more assurance, and establishment. 1 Pet. 5. 10. *The God of all grace after you have suffered awhile, stablish and strengthen you.* He knew they could not be settled, till they had suffered in this, or some other kinde. The tree rootes it selfe the more it is shaken. *Comforts abound the more that sufferings doe abound.* That light is clearest and strongest, that ariseth out of darknesse, because God creates it. Those things which men doubt of most, God gives the greatest evidence of in the end.

3. To encrease assurance in the event.

Fourthly, it traines you up to *fear* God more, and to *obey* him. Therefore in the Text, these are added as the concomitant dispositions of the soule in such a case. For of all other, these of fearing God, and obeying him, doe most eminently, and sensibly appeare in that estate. Heb. 5. 8. *Christ himselfe learnt obedience by what hee suffered.* The yoke tames the wanton wildnesse in beasts, and makes them serviceable, breakes them : and so doe these the stubbornnesse of a mans spirit.

4. The feare and obedience of God.

Fifthly, to set beleevers hearts awork to pray more, and more earnestly : So the Apostles *buffetings*, 2 Cor. 12. made him *pray thrice*; that is, often : So Christ, *Luke 22. 44.* being in an agony, he *prayed more earnestly*; and being in feares, he did lift up *strong cryes*, Heb. 5. 7. So Heman by reason of his terrours, was a man much in prayers. Psal. 88. 1. *I have cryed day and night before*

5. To pray more and more earnestly.

before thee. Christians that enjoy not communi-
on with God, yet if they thinke they have not
lost him, they are secure, and lazie in prayers;
but if they apprehend once, that their *beloved is*
gone; or that they are in danger to lose him, then
they will seeke him all the world over but they
will finde him; *Cant. 5. 6, 7, 8.* and make hue
and cry after him, as the Church did there.

6. To prize
the light of
Gods counte-
nance.

Sixthly, it causeth them to prize the light of
Gods countenance the more, when they againe
obtaine it; and to set a higher price upon it, and
to endeavour by close walking with God, as chil-
dren of light, to keepe it. To prize it *more then*
corne, and oyle. *Cant. 3.* at the 2. verse *She loseth*
him, but at the 4. verse, *Shee findes him againe*,
and then *Shee holds him*, and would not let him
goe.





A CHILDE OF LIGHT WALKING in DARKNESSE.

ISA I. 50. 10.

10. *Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darknesse and hath no light? —*

USE I.



IF those that feare God and obey him are exposed to such a condition as hath beene described: Then, *Who is among you that feareth [not] the Lord, nor obeyes the voice of his servants? You that live in known sins, & in omission of known duties, which Gods servants your Ministers tell you, you ought to perform; that pray not with your families,*

A a

who

To those that feare not God, nor obey him. What darkness reserved for such!

Col. I. 12.

I o those
 that have not
 God, nor any
 thing, I have
 the knowledge
 of the truth!

Pf. 51.

who make not conscience of your speeches, nor dealings, &c. *Where shall you appear if the righteous be thus scarcely saved*; if they, whom God hath loved with a love as great & unchangeable as himselfe, yet suffer his terrors here; what shall you doe whom hee hath set himselfe to hate, and to shew the power of his wrath upon without repentance? If these things be done to the *greene tree*, what shall be done to the *dry*? which is fitted for wrath, and the fire, even as *stubble fully dry*, as the Prophet speaketh: If such an estate of *darknesse* and horror befall them that are *children of light*, whose inheritance is *light*; then what is reserved for you that are *darknesse*, and *love darknesse more then light*? And if this befalls them for *not stirring up the grace*, which they already have; what to you that are utterly devoid of it? and not onely so, but despise and scoffe it. If this befalls them for *not humbling themselves for old sinnes*, though long since committed; what will befall you for going on to adde new to the olde with greedinesse? If to them for *neglecting the opportunities of drawing nigher to God*; what to you for neglecting the offer of grace, and trampling under foot the blood of Christ? All you that thinke there is no hell; or if there be, that it is not so darke as it is usually painted, looke upon *Heman* ready to runne *distracted through terrors*, and to give up the ghost every moment, *Psal. 88.* when yet his body was strong, and outward estate whole: looke upon *David* lying upon the wheele, and the spirit of God *breaking his bones*, when as otherwise, hee being a King, had all outward things at will. Look upon holy *Job*, *Chap. 6.* *Oh that my griefe*
ordw were

were weighed, it is heavier then the sand; and my words are swallowed up, (that is) I am not able to expresse and utter my griefe: The arrows of the Almighty are within me, the poison thereof drinketh up my spirit, the terrours of God doe set themselves in battell array against me. ver. 4. Inasmuch, that at the 8. verse, he willeth God would cut him off, and, Is my strength the strength of stones (sayes he) or, my flesh brasie as he complaines, that he should be able to hold out against such fierce encounters. (My brethren) Gods people finde paines beyond those of the Stone, or gout, and toothake, the falling of Gods wrath on the conscience is more then the dropping a little scalding rheume on a tooth; and yet these, which Job and David felt, are but a tast of that cup, which you that obey not must drinke off to the bottome; and it is eternity to the bottome, Psal. 75. 8. There is a cup in the hand of the Lord, and it is full of mixture: that is, all the bitter ingredients in the world are in it, the quintessence of evils are strained into it; and here indeed God poures out of the same, as it followes there; that is, in this life some few sprinklings of it fall from the top of the cup; which his owne doe taste and drinke of: but, the bottome, the dregs thereof, all the wicked of the earth shall drinke, and wring them out; that is, leave none behinde; but the Vials of it, which will never be emptied shall be poured forth, even to the utmost drop. And if Gods people doe begin to taste of it, as Christ himselfe did, it could not passe him, and Zebedees sonnes were to pledge him, as was observed, then as God sayes by Ieremiah, chap. 25. 27, 28, 29. If my people have drunke of it, and begun

A 23

begun to you, and I have brought evill upon the City that is called by my name; then certainly you shall drink of it and be dranke, and spue, and fall, and never rise againe. If Gods people be thus shut up in darknesse, what darknesse is reserved for you? even as Iude sayes, ver. 13. *Blacknesse of darknesse. Darknesse where is weeping, and wailing, and gnashing of teeth, Mat. 22. 13. Blacknesse of darknesse*, because there is not a cranny of light, nor one beame of comfort that shines in to all eternity. And this is not for a moment, or a few yeares, but for ever. You that live many dayes in pleasure here, and rejoyce in them all; Remember the dayes of darknesse, for they are many sayes Solomon, Eccles. 11. 8. *many indeed; dayes? an eternall night that shall know no end, which no day shall follow.*

U S E. 2.

To those that are translated from darknesse into light, and yet never thus walkt in darknesse.

WHO is among you that feares the Lord, and is translated out of the state of darknesse, and yet never was in this darknesse of desertion, which I have described unto you? You that have beene free from those terrours of conscience, which are beyond all the miseries the world hath, (for as the joy of the Holy Ghost is unspeakable and glorious, so these terrours are unutterable, and unsupportably grievous) which yet soules that feare God, and have obeyed him more then you, have been made the anvills of: You that have beene dandled, and cockered, and fed with sweet meates, had into the wine seller, and have had all the Trinity to sup with you, when others have eaten gall and wormewood, as

Iohn 14. 23.
Rev. 3. 20.

it

it is *Lament. 3. 19.* And likewise you, who though you enjoy not much ravishing joy, and peace which passeth understanding, yet being justified by faith, you have (a solid) peace with God; and so walke in freedom of spirit, in the use of Gods ordinances, and the performance of holy duties: Let me out of this doctrine give all such this great instruction. To take notice that such kinde of troubles there are that doe befall Gods people, beyond what they have experience of; many there are that thinke not so; *Jobs* friends did not, and therefore censured him. And this is a necessary instruction.

quoted in T. 2
Rom. 5. 1.
Job 1.

To take notice
such a condition
there is,

which is usefull

1. To prepare
them against
it if it should
afterwards be-
fall them.

1. For this very knowledge of it doth prepare men for such a condition, if it should befall them; and therefore aforehand to prepare them he wrote too, for afflictions, the Apostle bids them *not thinke it strange concerning the fiery tryall*, *1 Pet. 4. 12.* For if they be strange to any, then if they befall them at any time, they are the more grievous. As if some strange disease befall a man, which hee had never heard of afore, no Physician hath skill in, it amazeth a man, & makes him desperate: but if he hath heard that such and such have had it, as well as himselfe, and have been recovered; this something helps to assuage the bitterness of it to him. *Jobs* triall was a strange triall to his friends, and therefore you see how unskillfully they goe about to heale it, and so left the soare worse then they found it. So that to prepare you for it, it is good to take notice that such a condition there is. In like maner also in *1 Cor. 13. 10.* for the same end the Apostle sayes of other kind of trials, that *nothing bad befallen them but what is comon to man*, there is a great reliefe in that, that it

2. To be kept
more in depen-
dence upon
God.

is common, and others have beene in the like.

Secondly also, take notice of it, that you may be kept more in dependance upon God, and that you may feare him more, whilst you live in this world, men that know not any afflictions in this life beyōd what they see with their eies, & feel in the outward man; nothing beyōd losse of friends & credit; these doe often feare God lesse, (though truly) and when they come to part with any of these for God, are lesse willing; as when they must endure a crosse rather then sinne, are apter to *choose affliction rather then sinne*, as *Iob* sayes: but when they shall heare and know that *Gods wrath* is beyond *Pharaohs wrath* as *Moses* knew it; who yet in the vast apprehension of the greatnesse of it, cryes out, *Psal. 90. Who hath knowne the power of thy wrath?* then they will obey God and feare him more then they would all the Kings of the earth, as *Moses* did, *not fearing the wrath of Pharaoh*, *Heb. 11. 27.* When men enjoy a confluence of all carnall worldly comforts, and thinke their mountaine strong, well built with wife, children about them, and riches, health, and honours, they thinke they are then more out of Gods danger then other men, and are apt to say *Soule, thou hast goods for many yeares*: but know that God without taking either thy goods away, or thy soul away, can in this life put thy spirit into such a condition of darknesse, as thou wouldst give all the world to have a moments ease; when all other comforts shall be to thee, but as the *white of an egge* as *Iob* sayes. As he hath *joyes the world gives not*, so he hath *afflictions the world inflicts not*. Therefore feare him more then the losse of all, obey him rather

rather then to keepe all : for God can meet with thee in the middest of all : so he met with *David* though a King, and then all his wives & kingdome could not comfort him, till God would heale the bones that he had broken.

Thirdly, take notice there are such troubles, and learne not to censure others when they are in this condition; thou walkest in the light, and thou seest another in the dungeon, he may be dearer to God then thou. It was *Iobs* friends fault, who having not had experience of such a condition in themselves, concluded he was an hypocrite; if you thus judge then (as *Asaph* sayes) *You condemne the generation of the Iust.* And herein *Satan* also is gratified, the strict wayes of grace scandalized: If God use his children thus, *Curse God and die,* sayes *Iobs* wife, and so the foolish men and women of the world.

3. To learne not to censure others.

Psal. 73. 13, 14.

Fourthly, passe your sojourning here in feare, and serve him with feare, *1 Pet.* 1. 17. For even our God is a consuming fire, *Heb.* 12. ult. Keepe thy heart in awe with the knowledge of such an estate; this kept *Iob* in awe, and made him so strict a man all his dayes: reade the thirty first Chapter throughout, and you shall see what a righteous man he was, and then see the reason of all, *ver.* 23. *Destruction from the Lord was a terrour to me;* and to the same purpose also Chapter 4. *ver.* ult. he sayes, that he had alwayes feared that which now had befallen him, whereof the distresse of his Spirit was the greatest evil, this he feared might befall him when he had most assurance.

4. To feare God the more.

Lastly, be thankfull that God spares thee, haply thy body is weake, and he knowes thou art but fleshy, and

5. Be thankfull God hath spared thee.

and so stirres not up all his wrath; if he should fall on thee as on others, it would destroy thee. But consider that thou hadst a stone in thy heart as well as any other: hath God cured it by gentle draughts, and so dissolved it, and caried it away; when as he hath cut others, and bound them, and put them to much paine in taking of it out? Oh be thankfull. You that are healthfull and have strong bodies, are you not thankfull when you see others sick, and lie bedrid, roaring of the Stone, Toothach, Gout, whereof you are free? & ought you not to be much more for the healthfulnesse of your spirits (cheerefulnesse being the marrow of them) when as others are sicke, (as the expreffion is *Esay 33. ult.*) for want of assurance that their sins are forgiven; others roare all day as on a rack, and are distracted, almost out of their wits, and even themselves are a burthen to themselves. Oh be thankfull that it is not so with you!

U s E. 3.

To those that have beene in darknesse, and are now recovered out of it.

Iob 33.

I.
To be thankfull to God and Christ.

WHo is among you that feareth the Lord, and hath been in darknesse, but now is out of that eclipse and walkes in the light againe, you who have beene in the dungeon, and have beene set free againe; who have had the wounds of your spirit healed, your soules raised from the nethermost hell, when they drew nigh to the grave, and have found a ransome, learne you duty also.

First, to be thankfull to God and Iesus Christ, and to love the more; for you know and have tasted what he did for you; you know how bitter a few sippes of the cup was, which he dranke off and took down;

down, and therefore must needs love him more. You also have more experience of Gods power and faithfulness, and what a miracle God hath wrought in raising you up againe, He hath shewne you wonders among the dead, as Heman speakes: Bee thankfull. Thus David in Psal. 116. ver. 3, 4. compared with the first verse, *I love the Lord, and why? The sorrows of death compassed mee, the paines of hell got hold upon mee. I found trouble and sorow, I was brought low and he helped me.*

Secondly, learne to pittie others in that condition. Who can doe it better then you, that have experience of the like? If you heare of any soule in distresse, it is expected of you to pray for him more then of another. Christ learnt to pittie us in all our infirmities the more, by bearing out infirmities himselfe: to that end God raised you up, that you might be able to comfort others with the comforts you have received; and might pray for them. Therefore *Isay 57. 17.* when any poore soule is smitten, God, as is there said, is moved to restore him againe, for his mourners sakes as well as his owne.

Thirdly, declare what God hath done for you, you have beene in hell: give warning to others from comming there; *We knowing the terrour of the Lord, perswade men.* If the rich man had come from hell, what stories would he have told to have scared all his brethren? tell you the like: You have seene the wonders of God in the Deeps, now you are a shore, tell men of the rocks, and shelves, and stormes they are like to meet with in such and such courses: of uncleannesse, worldlinesse, &c. David sayes, when he should have once his bones that were broken

1. To pittie others in that condition.

Heb. 3. ult.

2 Cor. 1. 4.

3. Declare what God hath done for you.
1 Cor. 5. 11.

And give warning unto others.

Psal 51.

4. Take heed
of such finnes
as may bring
you into such a
condition a-
guine.

Prov 13:12
A hope deferred
maketh the heart
sore.

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healed againe; that then he would teach sinners
God's wayes.

Fourthly, take heed of what may prove the fuell
of such a condition. The devill may come and cast
you into your old fits if he finde the same materi-
als to work upon, such as grosse finnes, acts of un-
cleannesse, lying, unjust dealing, &c. You know
what brought David to his broken bones, and like-
wise take heed of performing duties formally, cold-
ly, and in hypocrisie, and of resting in them, which
are but as a hollow word, as Solomon speaks, that is,
broken, better out of the head then in, these may
cause the tooth ach againe. Take heed of sinning
against light; if the devill found no such things in
you, he should not trouble you. So also, get small
straggling doubts answered, let them not lie neg-
lected, they may come in together one day and
make an army; though severall, and apart, as they
now rise in your consciences scattered, you can de-
spise and neglect them.

USE 4:

The fourth and maine use, is such as teare God and
walke in Darknesse.

Then 4. Who is among you walking in darknesse,
that yet feares to offend God as much as Hell, and
endeavoureth and desires to obey him in all things,
as much as to goe to heaven. Such when they
finde God withdrawn, and their hearts left un-
healed

fortlesse,

fortlesse, their spirits dead and hard, doe call Gods love and their owne estates into question: Especially if they were in the Sunshine afore, but now *in the valley of the shadow of death*: If dandled in Gods lap afore and kist, now to bee lashed with terrors, and his sharpest rods, and on the tenderest place, the conscience; to have their songs in the night, turned into writing bitter things against them; how bitter is it to them! Once they say they could never come to the throne of grace but their hearts were welcomed, their heads stroked, and they went seldome away without a *white stone*, an earnest penny put into their hands: But now God is a terror to them, and when they arise from prayer or the like duty, their hearts condemne them more then when they began. Once they never lookt to heaven but they had a smile, now they may cry day and night and not get a good look from him: once (say they) they never hoist up saile to any duty, but they had a faire and good wind, God went along with them; but now they have both winde and tide, God and the deadnesse of their own hearts against them. In a word, God is gone, light is gone: God answers them neither *by vision nor by Prophets*; neither in praying nor in hearing; and therefore hath forsaken them, cast them off, *Yea, will never be mercifull*; Oh woe to us (say they) we are undone.

You erre (poore soules) not knowing the Scriptures, and the maner of your God, and of his dealings with his people: to thinke that his minde is changed, when his countenance is; and so to run away from him, as Jacob did from Laban: to thinke hee hath cast you off, when he is but returned to his place, that

Psal 51.

4. Take heed
of such finnes
as may bring
you into such a
condition a-
guine.

Prov. 19. 3.
A word
gained
is
treasure
and
riches.

Heb. 12. 1.
The word
of the Lord
is quick
and powerful.

1 Cor. 14. 15.
I will
speak
with
the
church
in
psalms
and
songs.

1 Cor. 14. 15.
I will
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the
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You erre (poore soules) not knowing the Scriptures, and the maner of your God, and of his dealings with his people: to thinke that his minde is changed, when his countenance is; and so to run away from him, as Jacob did from Laban: to thinke hee hath cast you off, when he is but returned to his place, that

Hosea 5.

you may seeke him more earnestly. Like children, when their mother is gone aside a little, you fall a crying, as if you were undone. So it is, that you are alwayes in the extreames; if he shines on you, then *your mountaine shall never be removed*; if he hides his face, then *he will never be mercifull*. This as it is a fond and a childish fault, so it is beastly and brutish also, thus to judge. I rearme it so, because ye are led therein by sense; and like beasts, believe nothing but what you feele and see, and measure Gods love by his lookes and outward cariage; which when *Asaph* did in other afflictions, as you in this; he cries out *he was ignorant, and as a beast*, *Psalm. 73. 22*. What will you trust God no further then you see him? It will shame you one day, to think what a great deale of trouble your childishnesse put the Spirit of God unto. As what a trouble is it to a wise man, to have a fond and foolish wife, who if he be but abroad, and about necessary businesse, haply for her maintenance; yet then she complains he regards her not, but leaves her; if he chides her for any fault, then she sayes he hates her; and is so much distempered by it, as a whole dayes kindnesse cannot quiet her againe: Thus deale you with God, and though he hath given you never so many faire, and cleare evidences of his love, and these never so often reiterated and renewed; yet still you are jealous, never quiet, alwayes doubting, questioning all upon the least frowne: that either God must undoe you, by letting you goe on in your sinfull dispositions, without ever rebuking of you; or else lose the acknowledgement of all his love formerly shewne, and have it called in question by  
 your



your peevish, jealous misconstructions, upon every small expression of his anger towards you. Some of you that are lesse troubled, and thus wanton against Christ, I would chide out of it.

Two sorts of such; some more lightly troubled, some more deeply.

But you that are more deeply and lastingly distressed, I pittie you, I blame you not for being troubled; for when he *hides his face, the creatures all are troubled*, Psal. 104. 29. God would have you lay it to heart when he is angry, *Isa. 57. 17.* God there tooke it ill, that when he *smote him, he went on stubbornly*: if you should not thus lay it to heart, it were a signe you had no grace, that you made not him your portion, if you could beare his absence and not mourne. Carnall men having other comforts, can beare the want and absence of him well enough, but not you, that have made him your portion, and your exceeding great reward. But yet though you are to lay it to heart, so as to mourn under it; yet not to be discouraged, to call all into question. For though you change, yet not God: nor his love; for *his love is himselfe*, 1 John 4. 8, 9, 10. We may change in our apprehensions, and opinions; and Gods outward cariages and dispensations may bee changed towards us, but not his rooted love: Wee are not the same to day, that yesterday we were: but Christ is the same to day, yesterday, and for ever. To say that he hath cast you off because he hath hid his face, is a fallacy fetcht out of the devils Topicks, and injurious to him: For *Isay 54. 8.* *In a little wrath have I hid my face, for a moment; but with everlasting kindness will I remember thee.* First, I have but hid my face, not cast thee out of minde; and though in anger,

Mal. 3. 6.  
James 1. 7.

Hcb. 13.

yet but a little anger: and not long neither, but for a moment. And all that while I am not unmindfull of thee, I remember thee, &c. And this with kindnesse from everlasting to everlasting. When the Sunne is eclipsed, (which eclipse is rather of the earth then of the Sunne, which shines as it did) foolish people thinke it will never recover light, but wise men know it will.

Object.

But you will say, if this desertion were but for a moment, it were something: but mine hath bene for many yeares.

Ans.

How many yeares? This life is but a moment, and God hath eternity of time to shew his love in time enough to make amends for a few frownes; Everlasting kindnesse. Remember the Text sayes, *One that feares God may walke in darknesse*: not for a steppe or two, but many wearisome turnes in it. *Heman* was afflicted from his youth: *David* so long, that *Psal.* 77. he thought God had forgotten mercy; And doth his promise faile for ever? Remember what is said in another case, *Luke* 18. 8. that though *Hee* beares long, yet he comes speedily; (that is) though long in our eyes, yet speedily in his owne; who hath all time afore him, and knowes how much time is behinde to be spent in embraces with you.

Object.

Yea but you will say, it is not onely hiding his face; but I suffer terrours; hee is wroth; hee is turned enemy; he fights against me; and therefore I am a vessell of wrath fitted to destruction.

Ans.

So it was with *Iob*, *Chap.* 13. 24. *Wherefore hidest thou thy face, and holdest me for thine enemy?* So *Esay* 63. 10. *Psal.* 38. 16. All these are but the effects of a temporall wrath. There is a wide difference

rence betweene a *child under wrath*, and a *child of wrath*. Thou maist be a child under wrath, when not a child of wrath: God as he may afflict you in your estates and bodies, so your spirits, as a Father, for Heb. 12.9. *He is the Father of spirits.*

*Ten Directions for those who are more deeply troubled and means to be used how to recover light and comfort.*

**F**OR their sakes who are thus more deeply troubled, I will prescribe some directions how they are to behave themselves in such a condition, so as to come more comfortably & the more speedily out of it. For it is in these long and great sicknesses of the soule, as in those of the body, men are kept the longer in them, and under them, for want of right directions and prescriptions, as wee see in long agues and fevers, and the like diseases.

*Direction 1.*

**F**irst, take heed of rash, desperate, impatient, and unbelieving speeches and wishes: such you will be forced to recall again with sorow. As *David*, when hee was in feares, uttered a desperate speech, namely, that *Sammels* prophecy concerning him, and message to him from God, that he should bee King, would prove false, and he sayes not onely, that one day he should perish by the hand of *Saul*, 1 Sam. 27. 1. (The ground of which speech was, that he finding himselfe every day in some danger or other of his life, and so, though God had preserved him againe

To take heed of rash, impatient, and unbelieving speeches & wishes.



and againe, yet he thought that some of those many arrowes which were shot against him so continually, and which still so narrowly mist him, might at one time or other hit and speed him, it were a wonder else :) but he sayes further *I said in my hast*, Psal. 116. 11. *that all men are lyars*, the Prophet *Sa- muel* and all; that it was but a promise of a vaine man; but he soone recalls himselfe and addes, *I said this in my hast*. So likewise Ps. 31. 22. *I said in my hast, I am cut off*; they were rash speeches (as he confesses) spoken in hast. Even so doth many a poore soule breake forth and say, after they have had strong hopes at first conversion, that a Kingdome is theirs, that heaven is theirs, and that it is reserved for them, and they kept for it also through the power of God: Yet the devill being let loose to persecute them as *Saul* did him, and God hiding his face, and the arrowes of the Almighty flying thick about their eares, the sorowes of hell encompassing them, and well nigh every moment cutting them off; they (although upheld againe and againe, yet) are apt to say, that one day or other, they shall in all likelihood be cut off by Gods hand, swallowed up of *Satan* and everlastingly destroyed. And when they are told of the hopes they had at their first conversion, and the promises that are made to them, they are apt to say, that their graces by which they should now claime those promises are all a lie, false and counterfeit, and but in hypocrisie; this they say in their hast, too often. So at another time, when *David* was in doubt about that other promise of an eternall Kingdome, made to him in *Psal. 77*. he sayes *God will never be mercifull*; what a desperate

rate weake speech was this? that what a man sees not at present, he should conclude would never be: but he acknowledgeth his error in it, *It was my infirmity*, ver. 10. thus to speake. So the Church, *Lament. 3. 17, 18, 19. I said, my hope is perished from the Lord*: What a desperate speech was this? but shee eates her words againe with griefe, ver. 21. *This I recall to minde, therefore haue I hope. Iob*, though for a while, at the beginning of the storme he was somewhat calme and quiet in his spirit, and it was his commendation; and therefore in the first Chap. ver. 22. it is said, that *in all this*, that is, so long and thitherto, *he had not charged God foolishly*; but this held but to the first and second Chapter, for when he begunne to bee wet to the skin once, and the drops of Gods wrath began to soake into his soule, then he falls a roaring, Chap. 3. and *Curseth the day of his birth*; and Chap. 6. ver. 8, 9. *wishesth God would cut him off*; and Chap. 7. 15. *sayes his soule did chosse strangling*, rather then life. For which speeches God in the end steps out (as it were) from behinde the hangings, over-hearing him, taking him up for them: Chap. 38. 2. *Who is this* sayes he *that talkes thus*; How now?

But (good soules) you that are in trouble; oh take heed of such impatient wishes or speeches; as these or the like, that all which you have had is but in hypocrisie; and oh that God would cut me off! that I were in hell and knew the worst! take heed I say: When a man is sicke, and raves, whereas otherwise the Physitian and those that stand about him would in pittie use him gently, they are forced to hold and binde him; *Impatiens agrotus crudelem*  
C c *medicinu*

*medicum facit*, an impatient patient makes a Physician more cruell, then otherwise he would bee: So God would deale more gently with thee, but for such impatiencies. And know that this is taking Gods name in vaine in a high degree. You must know that the graces of God written in your hearts are a part of Gods name, as whereby his love is manifested to you; now for you to call the truth of these in question, and say they are counterfeit; is as if you should say of the Kings hand and seale, when it comes downe to you, that it were counterfeit, and deny it; which is *crimen laesae Majestatis*. So if a speciall friend, or your father had given you some old precious pieces of gold or jewels, &c. as tokens of their love and remembrances of them, for you to say in a distempered fit of jealousie, all these are but counters & but Alchymie, you should exceedingly wrong and abuse their love. Thus is it if you deny Gods hand-writing in your owne hearts, when he hath written therein by his Spirit, joy, feare, love, zeale, &c. and should say, It is not like his hand: So if you deny the seale of the Spirit, after he hath sealed you up unto the day of redemption; and say that all the earnest-penies of heaven, are but counters, and alchymie, & nothing worth; in so doing, you take his name, his love, his mercy, and all in vaine; yea you lye against the holy Ghost, as the Apostle said in another case. Thus though God give you full leave to try and examine all his graces in you, and dealings with you; yet not desperately at the first blush and view, upon the least mistake or flaw, to say they are no graces; and that hee will never bee mercifull. You abuse him when you do so: Take heed of it. *Direction*



Direction 2.

Secondly let the troubled soule *make diligent search*. Let an inquisition be set up in thy heart. So, Ps. 77. ver. 6. *David* in case of desertion is said to do: *I communed with mine owne heart, and made diligent search.*

To make a diligent search, and examination.

Now in this search make inquiry into two things.

First, what might be the true *cause* which provokes God thus to leave thee, and hide himselfe from thee.

2. Things to be searcht into.

Secondly, what, in thine owne heart is the main doubt, and objection, reasoning and apprehension, which causeth thee to feare and thus to call all into question?

These are two distinct things. For though God hath just cause and reason to leave us to this trouble; yet often the thing that troubles and disquiets us, is a meere mistake, a misapprehension: even as a father sees good reason often to feare the childe; but yet the thing he suffers him to be affrighted with, is but a meere bugbeare. It is necessary to enquire into both.

First, examine what might be the true cause that provokes God thus to leave thee. So *Lament. 3. 40.* *Let us search and try our wayes*, it was spoken by the Church in desertion, as appeares by the former part of the Chapter. And to helpe your selves in this, goe over all the *Cases* which have beene propounded: hast thou not been carnally confident

1. What is the true cause which provoketh God to leave thee to this distresse?

in false signs? or rested too much on true, to the neglect of Christ, and Gods free grace? Didst thou not afore neglect to stir up thy own graces? &c. go over all those cases mentioned: something or other will bee found to be the cause. This is necessary, for till the cause be known, the heart submits not; neither will it sanctifie Gods name; nor will the trouble cease, till that which provokes God to lay it on bee confessed and forsaken. And if it bee a particular sinne that God aimes at, then usually, God useth the horror for, and the guilt of that very sinne to afflict thee with; and then *that* sin it selfe is made the cause of thy trouble in thy owne apprehension. So as then it is easily found out; thou wilt finde thy sinne to be the thorne in thy foot, the stone in thy shoo, that did grate, gall, and vex thee. *David* easily knew in *Psal. 51.* what it was for which God broke his bones: for his very sin was it was the iron Mace, the instrumentall cause it selfe of Gods executing it upon him; the horror of that murther God used as the hammer to breake him withall, and as the rod to whip him with, ver. 3. *My sinne* (sayes he) *is ever before me;* it was ever in his eye. Indeed, in outward afflictions it is more difficult to finde out the cause why God afflicts a man; (unlesse sometimes you may through Gods wise-disposing hand finde and reade the sinne in the punishment, they so resemble one another, so as a man may say, this crosse lay in the wombe of such a sinne, they are so like: *in quo peccamus, in eodem plectimur,*) but in those inward distresses of conscience, that sin which is the true cause, and that moveth God to afflict, God often useth even the guilt of that very sinne

sinne to terrifie thee; to cast a man into the distresse and to keepe him in it, it is both the procatarticall cause, and executioner also.

But in case thou canst not finde out the cause, as *Iob* (it seemes) did not; and *Elihu* did suppose hee might not; therefore gives him this counsell (which doe thou also follow, till God shew thee the cause) *Job* 34. 31, 32. *To say unto God* (as hee adviseth there) *That which I see not, teach thou me, and I will not offend any more;* and if thou findest it, say also, as ver. 31. *I have borne chastisement for such a sinne, I will never offend any more:* Till then God will not lee thee downe.

The second thing to be searched into is; What is the chiefe and maine reasoning in thy heart, which makes thee call all into question, whether God bee thy God. What is the reason why thou thinkest so, what makes thee conclude so?

2. What is the maine reasoning in thy heart, that causeth this question of thy estate

For this you must consider, that although God for some sinne committed doth hide himself from thee, terrifies, and latheth thy conscience, yet that which causeth in thee, and worketh in thee this apprehension [that God hath cast thee off,] is usually some false reasoning or misapprehension, some meere mistake, some *devise* and sophistry of Satan. When the *Corinthian* was excommunicated for his sinne, Satan had leave to terrifie his conscience for it, but Satan went further, he would have swallowed him up of sorrow, by perswading him that such a sinne was unpardonable, and that God would never owne him againe: now the reasoning Satan used to bring this upon him was a false one, some trick and *devise*, *2 Cor.* 2. 7. compared with the

eleventh



1 Pet. 3. 15.

eleventh verse, whereof if a man bee ignorant, hee may goe mourning a long while, as a cast-away. Therefore take thy soule aside, and seriously aske it, and examine it *Why it is thus troubled?* What reason, what ground thou hast to thinke that God is not thy God? and then examine it whether it be a true ground yea, or no? As the Apostle bids us, *Give a reason of our faith*: so aske thou of thy soule, *the reason of its doubting.*

Thus David, *Psal. 42. ver. 5. Why art thou cast downe oh my soule?* and because doubts arise againe and againe, therefore he asketh the reason againe, *ver. 11. Why art thou cast downe?* David knew, the way to dissolve them, was to search into and examine the reason of them: for still when he had thoroughly examined the, he found them needlesse, & causelesse, to put him into such desperate feares. The childe of God is often cast into prison, into feares and bondage, and after hee hath layen long in them, and begins to reade over the writ, and *Mittimus*, hee findes it to bee *false imprisonment*, a meere trick of Satan his Jaylour. For as carnall men, when they thinke their estate good, and that they are in the favour of God, it is some delusion, some false reasoning that is still the ground of such their opinion; as because they prosper in the world therefore God loves them, because they performe some duties, have some good motions, which grounds they cannot endure to have examined: So contrarily, one that feares God, the ground of his apprehension that he is out of the favour of God, is likewise some false reasoning, which when examined appears to be such, and when it appears the

the soule is freed out of its feares and doubts. *Heman* thought, and said that God had *cast him off*; and what was the reason perswaded him to thinke so, ver 14. *Because God had hidden his face*: It doth not follow *Heman*; a Father may hide his face from his sonne, and yet not cast him off. So *David* also reasoneth, Psal. 77. ver. 2, 3. *I have sought God, prayed, and used the meanes, and yet I am troubled; and yet God reveales not himselfe*: and what doth he conclude from this? ver. 7. *Will the Lord cast off for ever*? He thought, [if God had loved me, he would presently have heard me,] he thought his soule would not have beene worse after praying: This was a false reasoning, for Psal. 70. 4. sometimes *God shuts out his peoples prayers*. A father may sometimes seeme so angry, that hee may throw away his childes petition, and yet resolve to bee his father still. It were infinite to reckon up all the false reasonings, that soules in distresse have: sometimes from a place of Scripture misunderstood, and misapplyed; some who being annoyed with blasphemous thoughts against God and Christ, and his Spirit, though they be their greatest affliction, yet have thought they have sinned against the *Holy Ghost*, upon the misapplying that place Mat. 12. 31. *That blasphemy against the holy Ghost shall never bee forgiven*; whereas that place is meant onely but of some one kinde of blasphemy, which indeed is wilfull blaspheming of God and the worke of his Spirit, out of revenge, Heb. 10. 29. So some because they have sinned after enlightning and tasting, and fallen into some grosse sin, thinke they shall never be renewed; by reason of that place,

*Heb.*

Psal. 88. 14.

1 Sam. 13. 9.

*Heb. 6. 4.* whereas he speaks of a wilfull and revengeful falling away, with such a revēge as they would, if they could, *crucifie Christ againe, ver. 6.* For otherwise *David* had not beene renewed, for hee sinned presumptuously, and *despised the commandement.* So some if they heare but of some fearefull example, and of Gods severe dealing with others, how hee cast them off upon such a sinne, as he did *Saul*, they thinke and conclude that upon the commission of the like, that God hath cast them off also : But there is no certaine ground for such a thought; for *secret things belong to God.* So because some heare that there is a time, after which, God sometimes offers grace no more, but sweares against some men; therefore, that their time is also past; which they can have no ground for : for though it bee true, God doth so with many that heare the Gospell, yet the word gives us no certaine rules to judge he hath done so by any of us. It is good to feare least thou shouldst provoke him to it, but thou hast no signe to feare hee hath done so with thee. And indeed herein lyes the maine and first businesse to be done in raising up a troubled soule, even to finde out the ground of their doubting, and to examine the truth of it and confute it. If a man be falsely imprisoned or cast in a suit at Law, what doth he to remedy it ? he seekes to finde out the error in the writ : so doe thou search out the ground of thy trouble : goe to some spirituall Lawyer skilled in Soule-worke; keepe not the devils counsell : he opposeth nothing more then making your doubts knowne.

Direction



Direction 3.

**T**He third direction I give to such is, that they keepe and lend one eare as well to heare and consider what makes for their comfort, as unto what may make against them.

3. To consider as indifferently what may make for them, as against them

This direction meetes with a great infirmity of such as are in distresse, who through Satans temptations have their hearts so deeply possessed with prejudiciall conceits of the misery of their estates, that as the people of God in Exod. 6. 9. *through the anguish of their hearts* were so far distempered, that they *listned not* to the good message which Moses brought them, nor beleaved that so good newes could be true of them. So are the soules of many that are in distresse, so filled with anguish and sense of misery, and so strongly prepossessed with desperate opinions, and so farre put out of hopes, that they reject all that is spoken for their comfort; so as they will not so much as bee brought to cast an eye or a thought upon any thing that may be an occasion of comfort to them: Like some prisoners at the barre, through extremity of feare they cannot read that in their hearts and in the word which might save them. Tell them of what God hath wrought for them and in them, as evidences of his love, and as they cannot, so often they will not reade them over, or if they do, they reade them over but as a man doth a book he meanes to confute, they picke quarrells, and make objections at every thing that is said: as if they were hired as Lawyers to pleade against themselves, and to finde flaws in

their evidences. I have observed some who have set all their wits a work to strengthen all arguments and objections against themselves, & who have bin glad if they could object any thing which might puzzle those who have come to comfort them; if they could hold argument against themselves: as if they were disputing for the victory onely. And thus through much poring upon, and considering onely what might make against them, they have had the bolts of their hearts so farre shot into despaire, and fixed in desperate sorow, and the true wards of sound evidences so farre wrung and wrested by false keyes, that when the skilfullest and strongest comforters have come with true keyes, to shoot back the bolt, they would not turn about, nay could scarce get entrance.

This was *Dauids* infirmity, as at the 10. verse of the 77. Psalme compared with the second verse, *My soule refuseth to be comforted*, he spilt all the cordials and physicke that were brought him: hee was not onely voide of comfort but refused it. What? bring mee promises to comfort me, (will such an one say) you may as well cary them to one in hell; or give physicke to a man past recovery; and so will take downe nothing that is given them. So also the Church, in the third of the Lamentations ver. 17, 18. her heart was deeply possessed with a desperate apprehension, *My hope (sayes shee) is perished from the Lord*. And what was it that shot her soule into so fixed despaire? ver. 17. *Shee forgot all good*: shee forgot, that is, she would not so much as take into consideration & remembrance, any thing that had beene comfortable to her.

their

D

good

good (so the originall) that is, all Gods former good and gracious dealings with her, all the good things wrought in her, and for her, whence shee might have comfort: and instead thereof, what did her thoughts feed and chew upon? onely wormwood and gall, her bitternesse and distresse, poring onely on what might make against her, *I said my hope was perished from the Lord, calling to minde my affliction, and my misery, my wormwood and gall.* These shee could revolve and rowle up and down in her mind though they were bitter, and would entertaine thoughts of nothing else. But when on the contrary, shee began to take into consideration, Gods gracious & faithfull supporting her in that very desertion, *in faithfulness renewing his mercies every morning,* ver. 22, 23. and that still he maintained in her heart a longing and lingring after him, and a secret cleaving to him, and that God did enable her to choose him as her portion, ver. 24. [*This*] *I recall to minde,* (sayes shee) ver. 21. (which speech hath reference to those words fore-recited, which follow there;) *therefore have I hope;* she spits out her wormwood, and eates her owne words. And now that her heart began to listen to what might comfort her, presently she began to have hope. This fullen peevish desperate obstinacy is a thing you ought to take heed of; for hereby you take Satans part, and that against those you ought to love so deerely, even your owne soules: But as they said, *Let Baal plead for himselfe,* So let Satan plead his owne cause, doe not you. Hereby also you *forsake your owne mercies,* (as it is said) *Ionah 2. 8.* you give up your owne right, and are so farre befooled as to



James 2.

plead against your owne title, your owne interest in the best things you can have interest in, *Gods mercies*, made yours by an everlasting covenant; you give up your portion bequeathed you in your fathers will, which you ought to maintaine, and you trust to *lying vanities*, the sooth-sayings, and fortune-tellings (as I may call them) of Satan and of your owne hearts. Hereby also yee *become judges of euill thoughts*: for hee is an ill hearer of a cause, who will heare but one party speake.

## Direction 4.

**T**He fourth direction is, to make diligent search into, and to call to remembrance what formerly hath beene between God and you: The remembrance of former things doth often uphold, when present sense failes. This *David* practised, in the like case *Psal. 77. ver. 5, 6.* when his soule had refused comfort, (as I told you) *v. 2.* yet in the end he began not onely to bee willing to listen to what might make for him, but set himselfe aworke to recall to minde, to *consider the dayes of old, to make diligent search*, namely into the records and register of Gods dealings, *ver. 11.* to see if there were never a record extant which might help him, now the deuill pleaded against his title: even as if your houses and lands were called into question, you would search over old writings & deeds; so do you in this: *I considered* (sayes he) *the songs in the night*, (that is) that joyfull communion he had enjoyed with God when God and he sang songs together, and *I commended with mine owne heart, and made diligent search,*

I tossed and tumbled over my heart, to see if no grace formerly had beene there; and if no grace at present were there; he searched into what might comfort him, as well as into the causes might provoke God thus to deal with him, for I take it both may be meant.

And so *Job* did, when he was thus stricken, and forsaken of God, he viewes over every part of his life; he seekes what dry land he could finde to get footing upon in the midst of seas of temptations, recounts what an holy life he had lived, with what feare and strictnesse he had served God. Chap. 29. and Chap. 30. and Chap. 31. throughout, and tells them plainely, Chap. 27. ver. 5, 6. That let them pleade and argue what they could against him; and goe about to prove him an hypocrite, till *Job* die (sayes he) *I will not remove mine integrity from mee, nor let goe my righteousness. I will never give up mine interest in Gods mercies, nor the evidences I have to shew for them; and sayes he Chap. 19. 27, 28. Though my reins be at present consumed, yet I be not of the matter is in me; (that is) though God deales thus hardly with me, as you see, yea though the exercise of grace is much obscured, the Sun-shine of Gods favour withdrawne, his face hidden from me, and the joyfull fruits of righteousness, and comfortable fresh greene speeches, and leaves you have knowne to grow upon this now withered stocke fallen off; yet there is the root of the matter still in me; a root of faith that decayes not, a constant frame of grace, that still remaines, which hateth sinne, loveth God, and you shall all never beare me from it. And canst thou call nothing to remembrance*

betwixt God and thee, which argues infallibly his love? what nothing? Looke againe, Did God neuer speake peace to thy heart, and shed his love abroad in it? Hast thou at no time found in thine heart pure straines of true love and good will to him? some pure drops of godly sorow for offending him, and found some dispositions of pure selfe-deniall, wherein thou didst simply ayme at his glory more then thine owne good? Hast thou never an olde tryed evidence which hath beene acknowledged and confirmed againe and againe in open court? what not one? And if thou canst now call to minde but one, if in truth, it may support thee. For if one promise doth belong to thee, then all doe: for every one conveyes whole Christ; *in whom all the promises are made*, and who is the matter of them: as in the Sacraments, the bread conveyes whole Christ, and the wine also whole Christ: so in the word, every promise conveyes whole Christ. And if thou canst say as the Church of Ephesus, *Rev. 2. 6. This thing I have, that I hate sinne*, and every sinne as God hates it, and because he hates it: as Christ owned them for this one grace, and though they had many sinnes and many failings, yet (sayes he) *this thou hast, &c.* If Christ will acknowledge thee to be his for one eare-mark; or if he sees but one *spot of his child* upon thee, thou maist well pleade it, even any one to him; Yea though it be but in a lesser degree, if in truth and sincerity. For God brings not a paire of scales to weigh your graces, and if they be too light refuseth them; but he brings a touchstone to try them; and if they be true gold, though never so little of it, it will

Deut. 32. 5.



will passe currant with him; though it be but *smoke*, not *flame*, though it be but as a *week in the socket*, as it is there in the originall, likelier to dye & go out, then to continue, which we use to throw away; yet he will not *quench* it, but accept it. Yea and though at present thou findest in thy sense no grace stirring in thee, nothing but hardnesse, deadnesse, &c. yet if thou canst remember, [*yea but this once I bad,*] as a woman with childe, though after her first quickning, she doth not alwayes finde the childe to stir, yet because she did feele it stir, she still conceives hopes and thinkes shee is with childe; So thinke thou of the new creature formed within thee. Mat. 13. 20.

These things you are to recall and consider in time of distresse: to remember former graces, and spirituall dispositions, in you, and Gods gracious dealings with you; God remembers them to have mercy on you; and why should not you remember them to comfort you? Therefore Heb. 6. 9, 10. *We hope* (sayes he) *better things of you, for God is not unrighteous to forget your labour of love*, namely, to reward you; and therefore hee calls upon them in like maner, Heb. 10. ver. 31. *To call to remembrance the former dayes to comfort them; how they held out when their hearts were tryed to the bottome; when shipwrack was made of their goods, good names, and all for Christ; yet they made not shipwrack of a good conscience.* And if thou dost thus call to remembrance things of old, and yet canst finde no comfort at first from them, (as often yee may not, as was *Dauids* case *Psal. 77.* for after his remembrance of his songs in the night, still his soule was left in doubt, and he goes on to say, *Will God ever*

Isay 66.11.

ever be mercifull?) yet have recourse to them againe, and then againe; for though they comfort not at one time, they may at another: that it may be seene that God comforts by them, and not they alone of themselves. Hast thou found a promise (which is a *breast of consolation*) millesse? yet againe suck, comfort may come in the end. If after thou hast empanelled a Jury and grand Inquest to search, and their first verdict condemnes thee, or they bring in an *ignoramus*; yet doe as wise Judges often doe, send them about it againe, they may finde it the next time. *Jonah* lookt once it seemes, and found no comfort, *Jonah* 2. 4. For he said, *I will looke againe towards thine holy Temple*. A mans heart is like those two-faced pictures, if you looke one way towards one side of them, you shall see nothing but some horrid shape of a devill, or the like; but goe to the other side, and looke againe, and you shall see the picture of an Angell, or of some beautifull woman, &c. So some have lookt over their hearts by signes at one time, and have to their thinking found nothing but hypocrisie, unbelieve, hardnesse, selfe-seeking; but not long after examining their hearts againe by the same signes, they have espied the image of God drawne fafully upon the table of their hearts.

Direction

Direction 5.

**B**Ut now if former signes remembred, bring thee no comfort in, but the waves that come over thy soule prove so deep, that thou canst finde no bottome to cast anchor on, the storme and stresse so great that no cable will hold, but they snap all asunder, as is often the case of many a poore soule:

Then 5. take and put in practice this fifth direction, *renew thy faith and repentance*, set thy heart a worke, to beleeve and repent afresh as if thou hadst never yet begun. Leave off and cease awhile to reason about the goodnesse of thy former faith and repentance, and set upon the worke of beleeving and repenting anew; spend not all the time in casting out of anchors, but fall a pumping. Say, well, suppose I have not hitherto beene in the state of grace, yet I am not incapable of it for time to come, I may obtaine grace yet. Suppose my faith and repentance hath not beene true hitherto, I will therefore now begin to endeavour after such as is true; and to that end make this use of whatsoever flaws the devill findes in either, to direct thee what to mend and rectifie for time to come; begin to make up the breaches and unsoundnesse which is discovered, endeavour after a supply of all those wants hee objects to bee in either, to mend all the holes hee pickes. Say, Lord I cast my selfe upon thy mercies afresh, I desire now to make my heart perfect with thee for time to come, to part with every sinne, to submit to every duty, to curse every by-end to hell, and to set up

5. To renew a mans faith and repentance.



God & Christ as my mark, pole-star, and aim in all; and when thou hast done this, let the devill say his worst. This of all the former directions I commend to you; as a speciall meanes to dissolve and put these temptations about assurance to an end. I set a *probatum est* upon it, take it, practise it, it is a tryed one; & it is that which at the last the Church in desertion comes to: *Lam. 3. 40. Come let us try our wayes, and turne to the Lord,* that is the last way and course shee takes. Now when the water is at the lowest, and the tide of assurance ebbed, mend up your bankes as you use to doe at low waters. Now when nothing but hypocrisie, and unbeliefe, and falsenesse of heart appeare to thee, to be in thy heart, doe thou groane, sigh, endeavour after the contrary sincerity, & let Satan say his worst: & this direction I now in the next place prescribe you, because in time of temptation about assurance, it is the usuall course of some troubled soules to spend all their thoughts upon what formerly they have had, as if they must have comfort onely from the former worke or no way: laying out all their time and cost in new suites & new trials about their former title, and when they have beene cast againe and againe, yet still to doe nothing but reade over olde evidences againe and againe, and bring in and study new proofes.

But know, that though this is to bee done, and not to be neglected, and is found often comfortable, therefore in the former direction I exhorted to it: yet you are not onely to take that course, nor to look back, so much to your former faith and repentance, as to forget to practise new. But begin to  
 God  
 33  
 practise

practise new acts of faith and repentance, this is the rightest way, the shortest cut, and requires as little paines: thou maist with as little charge get a new Lease renewed, as prove good the old one; it will require many termes to examine over all thy evidences againe and againe, which also haply are blotted and blurred; thou maist cut the knot and dissolve the temptations sooner by new faith, then untie it by reasonings and disputings: And the truth is, in the end thou must come to this, for Gods great end in deserting, is to put you upon renewing your faith & repētance: *Except ye be converted*, (as Christ sayes to his Apostles) Converted as it were anew. He will not deliver thee out of the dungeon, till thou entrest into new bonds and baile for thy good behaviour. Therefore begin to do it soon. And whereas thou thinkst that by this thou maist prejudice thy former title, that is not my meaning, as if thou shouldst utterly give up thy old faith and repentance as counterfeit; *I will keep my integrity* (sayes Job:) only my advice is to forbear, and to cease pleading of it for a time, and to begin to renew it rather, that is it I exhort unto: And then the comfort of thy old repentance will come in: As the Apostle sayes of the Law, so I of thy former title, *it is not destroyed, but established* rather by this. And as Christ sayes *Iohn 7: 17. If any man will do his will, he shall know of the doctrine that it is of God:* So as often the best way to know the truth is not to spend all the time in disputing about it, but to practise it, which puts an end to controversies in mens hearts: so say I, to know the truth of, and so to come to have the comfort of former grace, is to adde to these reason-

ings about it, the practice of beleeving and repenting anew : This baffles the devill exceedingly, and gets the advantage of him : for by this the suite is removed, all his old pleas dasht, this puts him upon a new reply, diverts the war, and indeed non-plusseth him, for what can he say to it? he must now prove thou art incapable of grace, that thou shalt never repent, which all the world and devills in hell cannot prove. And yet if in this case he tells thee (as usually he doth) that all will be in vaine for time to come, as well as it hath been for time past :

*Direction 6.*

6. To be resolute and peremptory in beleeving and turning to God whatever may be the issue.

**T**hen sixthly, stand not now disputing it, but be peremptory & resolute in thy faith & turning to God, let the issue be what it will be. Faith is never nonplust, it is a most desperate thing; *Job* vowes *he will trust him though he kills him*, *Job* 13. 15. So doe thou, whether he will damne or save thee, do what he will with thee, leave not to cast thy selfe upon him for mercy, nor to serve and love him. Goe thou on to use the meanes diligently and constantly; and be so much the more diligent, feare and hate sinne still, pray day and night as *Heman* did when he thought himselfe cut off, *Psal.* 88. ver. 1. *I have cryed day and night, though I be as one thou remembrest no more*, ver. 4, 5. and so at the ninth verse *I have called daily*, though ver. 10, 11, 12. he thought himselfe in hell, and thought it a miracle ever to be raised up againe, yet sayes he ver. 13. *But I have cryed to thee*, that [*But*] seems to come in as an expression of his resolution, that though these were his

appre-



apprehensions of his condition, yet howsoever, he had, & would goe on to seeke the Lord. Suppose thou findest no relish in the ordinances, yet use them; though thou art desperately sick, yet eate still, take all is brought thee, some strength comes of it: Say, be I damned or saved, hypocrite or not hypocrite, I resolve to goe on. And there is good reason for it: for if thou shouldest leave off to serve the Lord, and resolve never to looke after him more, then thou art sure to be damned; if there be *an evill heart in thee to depart from the living God*, thou art undone, but this other way of seeking him thou maist in the end prevaile, *Who knowes but God may be mercifull?* in the third of the Lament. 29. this counsell is given to a soule being yoked and deserted, *to put his mouth in the dust; and it waiteth*, sayes he, suffers, and doth any thing, not onely if he hath hope, but *if there may be hope*, if there be but such a thought it may prove so, hee will make a venture, and so doe thou. See what Ester did in the like desperate case; thought shee, if I hold my tongue (and so Mordecay told her) God will destroy me: and better it was to make a venture upon the King to speake, and so to cary her life in her hand; and therefore she sayes, *if I perish I perish*. And so the Lepers, see how they reason-  
ed in a desperate case, 2 Kings 7. 3, 4. *If we goe into the City we are sure to die, for the famine is there; if we sit still, we die also: Come let us fall into the hands of the Assyrians, if they save us alive, so; if they kill us, we shall (however) but dye; and there were many strong arguments to move them to thinke they would kill them, for they were Jewes, & so of the enemies*

side, and might be suspected for spies; if not, they were Lepers that might infect the campe, who were fit for no service, for nothing but to be knockt ith head: yet in this desperate case they tooke the surer and more probable part, ventured to fall to the Assyrians side, and the successe is knowne to you all. So reason thou; if I give over my beleev- ing, humbling my selfe, praying, attending on the meanes, I shall certainly perish, there is no help for it; I will therefore rather goe on to doe all these as sincerely as I can to the utmost, and if God saves me a sinner, a leper, an enemy, so; if not, I can be but damned.

But let me tell thee such a resolution can never goe to hell with thee; yea, if any have a roome in heaven, such a soule shall: for this puts not the devill onely to it, (for in this case, what can the devill himselfe say to thee? for if thou wilt venture thy soul, service, and all upon God, let the issue be what it will, in this resolute, yet safe way: if thou wilt in a pure trust referre it unto God with contented- nesse and submission, what is that to him?) but it puts God to it also, who cannot finde in his heart to damne such an one who shall goe on to do thus: when thou thus freely servest him, chocest him, venturest and leavest thy self and all the issue of thy wayes to him; thou by this one act in such a case shalt winne more upon him and his love, then hap- ly by all thy obedience all thy life afore. Thy sal- vation, and the assurance of it, that is Gods worke, leave it to him, try his faithfulness; it is selfe love makes us so much troubled about it. Goe thou on to beleeve, repent, mourne for sinne, hate, forsake it,

it, to use the meanes, &c. that is thy worke; and so doing, thou canst not be damned.



*Direction 7.*

— *Let him trust in the Name of the Lord* —

**I**F you aske what ground a soule in this case may have to venture thus upon—

I answer *His Name*; which will make up a seventh direction.

Being thus resolved to turn to God, and to go on to feare and obey him, thou maiest safely and confidently trust in & stay upon the *Name of God* when thou hast nothing else to rest upon. This you see is the direction which the text gives, and I had thought therefore to have made a distinct point of it, but I will somewhat more largely open and expaine it, onely as it is a direction, and meanes of support and comfort in this distresse; and so take it as it riseth out of the text. Thus,

*That to one who resolves to feare God and obey him, the Name of God is an al-sufficient prop and stay for his faith to rest on when he sees nothing in himselfe, or in any promise in the word belonging unto him.*

The *Name of God* alone is here opposed to all other meanes and props which faith hath to rest on. It is opposed to all comfortable sense of Gods love, to all sight of any grace in a mans selfe to which any promise is made: So that when the soule shall looke into its selfe with one eye, and glaunce over  
all



all the word of God with another; and yet shall see not any one grace in the one, nor promise in the other made to any grace in it selfe which it may rest upon; yet the soule then looking upon God, and considering *what a God he is*, and what he sayes of himselfe, of his *mercy and kindnesse*, and *free grace* towards sinfull men. The consideration of what meere it knowes to be in God as he is revealed in the covenant of grace, may support him. This it is to stay upon his name.

Now to explaine this further to you: By the name of God two things are meant.

First, those *glorious attributes*, especially of *grace* and *mercy*, whereby God hath expressed himselfe, and made himselfe knowne to us.

Secondly, Jesus Christ, as hee is made and set forth to be righteousness to the sons of men.

For the first, in the 24. of Exod. ver. 4, 5, 6, 7. The Lord proclaimed his name; *The Lord God, mercifull, gracious, long-suffering, abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sinne, and will by no means cleare the impenitent.*

For the second, I referre to that place, *Ier. 23. 6.* speaking of Christ; *This is the name wherewith hee shall be called*, or made knowne to us; **THE LORD OUR RIGHTEOUSNESSE**, (that is,) that Jesus Christ who is God, hath righteousness in him for us, which may be made ours.

So that when a poore soule in distresse is not able to say, I see such or such signes, or any evidence in my selfe, whereby I can say God is my God, or that Christ is mine; yet because I see free grace  
enough

enough in God, and righteousness in Christ, which I being a sinfull man, and not a devill, may therefore bee capable of, and may come to have an interest in them, though I know nothing in my selfe whereby I can challenge any present interest : and because *grace* and *mercy* is his *Name*, and *Our Righteousnesse* his *Sonnes Name*; therefore I doe cast my selfe upon both, for pardon and favour, and thereupon my soule leanes, staies, and abides, and from these it will not bee driven. So that these two apprehensions meeting in the heart in truth, help to make up this resting upon his Name here spoken of; namely, First, [that there is such free grace, good will, and mercy, &c. in God, and that Jesus Christ is appointed and made to be our Righteousnes.] And secondly, [that I am capable of, and may come to have an interest in both these,] and that though there be nothing in me which may challenge an interest in them, yet there is nothing that excludes mee; whereupon I cast my selfe upon God for both, and there rest : yea though I cannot yet say that ever I shall obtaine them. And this where it is in truth, and accompanied with that firme resolution of turning to God in all things aforementioned, is as good faith as any of you have in your hearts.

And so I come to the prooffe of this : namely, That when the name of God and Christ are thus simply and alone apprehended, they may bee sufficient ground for faith to rest upon; then which nothing can be more comfortable to a poore distressed beleever. *Nam. 14.* When Gods wrath waxed hot against his people, (as sometimes in like

maner it doth against a poore soule) that God began to say, *how long shall they provoke me ? ver. 11.* and speakes of dettroying them, and of making *Moses* a great Nation : what hath *Moses* his faith recourse unto, but to that proclamation of his Name you heard of before ? and urgeth that, *ver. 17, 18. Let the power of my Lord bee great according as thou hast spoken : The Lord is long suffering, and of great mercy, forgiving iniquitie, transgression, and sin,* and he desires him to shew his power in pardoning, because as much power is seen in overcoming his wrath, as in making a world. *Let thy power be great;* it was his name you see that was alledged by *Moses* and prevailed with God for mercy. So also for his Sonnes sake, *The Lord our Righteousnesse*, *Elihu* sayes *Job 33.* when a mans soule is in deepest distresse, as in the 19, 20, 21, 22. ver. he describes it, yet sayes he ver. 23. *If there be a messenger to shew a man his uprightness, that is, that righteousness, that is laid up for men in the Lord Iesus : then God is gracious to him, and sayes, deliver him, and he resting thereupon, his flesh returnes to him againe ;* it is a meanes to stay him and restore him. I mention these places of the olde Testament rather then of the new; out of which you see Gods name and his Sonnes name are al-sufficient to uphold and support a soule. So the pen-man of that Psalme, whether *David* or whoever, *Psal. 130.* when hee was in his depths, as ver. 1, 2. plunged over head and eares in sorrow and discomfiture, what hath his faith recourse unto ? ver. 4. *to Gods name,* to nothing that was in himselfe, but simply to what his faith apprehended to be in God. *Mercy is with thee;* hee sayes



no more; *in him*, and *with him*, it is to be had: and he confirms his faith in that, by this argument, because else *none* would feare him: and *If thou wert extreame to marke what were amisse*, no man could stand, or would be saved: therefore surely (sayes he) *mercy is with thee*, and therefore let Israel hope in the Lord, ver. 7. And why? what, because Israel sees he hath grace in himself? no, but *because mercy is with him & plenteous redemption: v. ult.* which word *redemption* hath relation to his Sons name. There is enough in him, else he will have none, and Israel is mentioned in his will, as capable of it: & therefore sayes he, *I will waite and hope in the Lord. ver. 5.* and though hee could not say that God had forgiven him, yet *forgiveness was with him*: and there hee pitcheth and resteth his soule; as a beggar at a great mans doore, when there is none else in the country able or willing to relieve him, there he lyes; though hee knowes not whether he shall have any thing or no. *In my fathers house there is bread enough*, (sayes the Prodigall) there it is to be had; and no where else, and there is *enough*; and *crummes* will *serve me*, sayes the woman of Canaan; thou art the Mediator thought she, and it is thy businesse to save, and though I am a *dogge*, yet I am capable of having *crummes*; Woman sayes Christ, *great is thy faith*; not such faith among all my disciples. These trusted in his name, and nothing in themselves. So *Psal. 62.* David sayes at the 5. ver. *He trusted in God for salvation and mercy*, and exhorts throughout the whole: *Trust in God fully and at all times, & in no creature. ver. 8, 9.* And what was it he rested upon? simply two attributes of his, viz. *Mercy and Power.* God

*hath spoken once, (that is, irrevocably: as Psal. 89. 35. Once have I sworne, &c.) and twice I have heard this, that is, often met with it in the word, and thought of it, (sayes he) that with God is power, v. 11. so as he is able to save in the greatest distresse; and I have heard that to him belongeth mercy also, v. 12. & therefore he may bee willing to help, and because these are in him, though I have nothing in my self, yet these I rest upon, and these alone. Many such instances more might be brought.*

*Reasons.*

1.

The reasons why the name of God, and what is in God, is prop sufficient for faith to rest upon: are

First, because the name of God, that is, Gods attributes, and Christs righteousness, doe sufficiently, and adequately, and fully answer all wants, and doubts; all objections, and distresses we can have, or can be in; whatsoever our wants or temptations be, he hath a Name to make supply: For example, take that his Name in pieces, mentioned *Exod. 34. 5, 6.* consider every letter in that his Name, and every letter answers to some temptation may be made by us.

First, art thou in misery and great distresse, he is mercifull, *The Lord mercifull, the Lord* therefore able to help thee, and *mercifull*, therefore willing.

Yea but secondly, thou wilt say I am unworthy, I have nothing in me to move him to it, well therefore, hee is *gracious*, now grace is to shew mercy freely. Yea, but I have sinned against him long, for many yeares, if I had come in when I was yong, mercy might have been shewne me: To this he sayes, I am *long suffering*. Yea, but my finnes every way abound in number, and it is impossible to reckon

kon them up, & they abound in hainousnesse, I have committed the same sins again & again; I have bin false to him, broke promise with him againe and againe: his Name also answers this objection, hee is *abundant in goodnesse*; hee abounds more in grace, then thou in sinning; and though thou hast beene false againe and againe to him, and broke all covenants, yet hee is *abundant in truth*, also better then his word, for he cannot to our capacities expresse all that mercy that is in him for us. Yea, but I have committed great finnes, aggravated with many and great circumstances, against knowledge, wilfully, &c. hee forgives *iniquity, transgression, and sinne*; finnes of all sorts. Yea, but there is mercy thus in him but for a few, and I may be none of the number: yes, there is *mercy for thousands*; and hee *keepees it*, treasures of it lyes by him, and are kept, if men would come in and take them.

Object what thou canst, his Name will answer thee: Needest thou *comfort* as well as *pardon*? hee is both *Father of mercies*, and *God of all comforts*, that is his Name, 2 *Cor.* 1. 3. Needest thou peace of conscience being filled with terrours? he is the *God of peace*, 1 *Thess.* 5. 23. Yea, but I have an heart empty of grace and holinesse, & full of corruptions; He is the *God of all grace* to heal thee, as wel as of peace to pardon thee? Needest thou wisdom & direction? he is the *Father of lights*, as the Apostle sayes. Is thy heart inconstant, and full of double mindednesse? he is *unchangeable* also, as hee speakes there: *James* 1. Thus all objections that can be made, may be answered out of his Name: Therefore it is al-

sufficient for faith to rest upon.



The like may be as fully shewed in his *Sonnes name*; in whom God hath made himselfe strong to shew mercy and bestow all good things. Whose Name is adequate to Gods Name, that is, is of as large extent in worth and merit, as Gods heart is in his purposes of shewing and bestowing mercies, to purchase all that God meant to bestow. Whose Name hath likewise an al-sufficiency in it to supply all our wants, and desires, and satisfie all scruples. For example, *that* his Name mentioned by the Prophet *Esay*, chap. 9. 6. (which he here directs to:) compared with 1 *Cor.* 1. ult. For, would we have peace of conscience, and the guilt of sinnes removed? He is the *Prince of peace*, and is made *Righteousnesse* to us. Are we in depths of distresse, terrors within, terrors without, out of which wee see no redemption? he is the *Mighty God*, able to save to the utmost, being made *redemption* to us. Want we grace, and his image to bee renewed and increased in us? He is the *Everlasting father*, a *Father* to beget his likenesse in us, and *everlasting*, to maintaine it ever, when it is begun once, he is made *sanctification* to us. Want we wisdom to guide us? He is the *counsellor*, and is made *wisdom* to us. All wee want he hath; even as all he hath we want: and further, although we not onely want all these, but never so much of all these, his Name is also *Wonderfull*. For such he is in all these; able to doe beyond all our expectations, to wonderment.

Or if the soule desires more distinct and particular satisfaction in point of justification, which consists in the pardon of sins, & accepration to the favour of God, it being the point which in this state

of desertion is questioned, and wherein the soule desires satisfaction; That other name of his *The Lord our righteousness*, Jer. 23. 6. will answer all objections and doubts that our hearts can make, if we had but skill to spell all the letters in it. For if that righteousness of his satisfied God, who in condemning us, is greater then our hearts; then it may satisfie our hearts much more. The righteousness of his life and death, is not onely *ἀντιλύτρον* an adequate sufficient ransome, 1 Tim. 2. 6. But there is plenteous redemption in it, Psal. 130. Yea to superfluity as the Apostles phrase implies, *ὑπερβολῶς* 1 Tim. 1. 14. that is, *overfull*, more then would serve the turn, and that to pardon his sins, who v. 15. was the chiefe of sinners. Hee elsewhere challengeth all the wit and powers of sin and hell and darknesse to appeare in this dispute, and undertakes to answer them all out of this one position, which he layes as a bottome truth. [*Christ hath dyed*,] Rom. 8. 34. which is in effect the same with this, *The Lord our righteousness*: Who therefore (sayes he) shall condemne? What can be alledged either in the hainousnesse of sinne in the generall, or in any of thy sinnes in particular, unto which an answer may not hence be fetcht? from the righteousness of his death and life. Is it that sin is an offence against the great God: *Against thee, against thee, &c.* as David speaks; and is not this his righteousness, the righteousness of Jehovah, *Jehovah our righteousness*, who is the mighty God? Is the glory of this great God, and all his excellencies debased by us in sinning; and will not the emptying of his glory, whose name is the brightness of his fathers glory, in performing this righteousness for

1 Iohn 3. 10.

Phil. 2. 9.

Heb. 1. 2.

us,

us, satisfie and make amends ? Are our finnes the transgression of the holy and righteous Law in every part of it ? and did not Jehovah who gave and made that Law, to make himselfe our righteousness, *make himselfe under the law* ? Gal. 4. 4. and to make up a full righteousness, *fulfill* every part of it ? Rom. 8. 3, 4. Is it thy continuance in sinne, and the number, and iteration of them that amazeth thee ? *All fulnesse dwells in him* who is our righteousness, Col. 1. 19. and hath dwelt in him longer then sinne in thee; and the righteousness of our Messiah is *everlasting righteousness*, Dan. 9. 24. The merit of which, an eternity of sinning could not expend, or make void. And is all this righteousness laid up for himselfe onely, or for any other, so as thou mightest never come to have interest in it ? No : the top of our comfort is, that [ *Our* ] righteousness is one letter of his Name; and that our names are put into his. *For us* it is, and *Ours* it is ordained to be : as much *ours* to save us trusting upon it, as his owne to glorifie him. *Ours*; not for himselfe : he had no need of it, being God blessed for ever. *Ours*, not the Angells : neither the good, for they are justified by their owne: nor the bad, they are put out of Gods will for ever. But *ours*, who are the sonnes of men ; and among them, theirs especially, who are *broken, lost, whose soules draw neere to the grave, and their lives to the destroyers*; & that come & pray unto God, and stay themselves upon it; unto them God cannot deny it, for it is *theirs* : For he will *render to man [His] righteousness*. Job 33. 22, 26. So as his Sonnes Name also is al-sufficient to answer all objections for faith



to rest upon: *So as they that know his name will trust in him, Psal. 9. 10.*

A second reason why his name is sufficient, *Reason 2.* though you have and see nothing in you, nor any promise made to any grace in you to rest upon is, because even all those promises made to cōditions in us, which we ordinarily looke unto, are *Yea and Amen* onely in this his Name, and his Sonnes Name. That is the originall of them all; the root, the seed of them all; his Name is the *materia prima* the first matter of all those secondary promises, *ex quo fiunt, & in quod resolvuntur*, his Name gives being to them all; if it were not for the mercy, grace, truth, kindnesse in him, and the righteousnesse which is in his Sonne all the promises which are made, what were they worth? As the worth of bonds depends upon the sufficiency of the man who makes them, so all these promises upon his Name.

Therefore now, when you relye upon his Name having as yet no promise made to any thing in you to relye upon, you then relye upon that which is the foundation of all those promises, you then have recourse to the originall, which is more authentically then extract copies; you relye on that which all those other are resolved into, and therefore is sufficient, though all the rest faile you in your apprehension.

Thirdly, his meere Name is support enough for *Reason 3.* faith, and may bee so, because it is for his *Names sake*, and his Sonnes *Names sake*, hee doth all he doth; and for nothing in us, but meerely for what is in himselfe, so *Esay 48. 9, 10. For my Names sake, &c.* So

also Ezek. 36. 22, 32. *For my Names sake, and not your sake: and Esay 43. 25. I am he that blotteth out thy transgression for my owne sake, and will not remember thy sinnes.* For it he blotteth out transgression, and pardoneth. And if it be for his Names sake he doth all he doth, and fulfilleth all promises made to us, and to what is in us: Then when thou seest nothing in thy selfe to which any promise is made, nothing which may appeare to be any argument or motive that he will pardon thee, then trust thou in that his Name; that because he is God, and hath mercy in him, that therefore he will doe it. For that thing which is the onely or maine motive to God himselfe to doe any thing for us, must needs be (when apprehended and beleaved) the strongest and surest ground for our faith also, to perswade the heart that he will doe it. As it is in knowledge, the knowledge of the causes of things causeth the surest knowledge: So in faith, the knowledge of the maine motive to God the cause of all, causeth the greatest certainty of perswasion.

This then may direct poore soules in distresse, what to venture all upon, upon what ground to hazard soules, labours, endeavours, faith, repentance, obedience and all, upon his Name, when they see nothing in themselves to which any promise belongs: as David sayes, Psal. 73. 26. *My heart may faile, and my flesh may faile, but God will never faile:* So I may say, your comforts in prayers, in hearing, your joyes, your earnest penies you have laid up, may be all spent in a dearth, your owne graces and all promises made to them: your owne hearts may faile, and being creatures they use to faile againe  
and

and againe, but Gods Name and his Sonnes Name  
 rested on, will never faile you : Leane on these,  
 not by halves [in distresse,] but *trust perfectly* (as  
 the Apostle sayes) on that mercy you heare is in  
 God, upon *that grace revealed* : That is, throw, and  
 cast your whole soules, your whole weight upon it.  
 he onely hath perfect peace, whose minde is staid on  
 thee; have not halfe thy soule upon *that rock which*  
 is higher then thee, but creep up, and get all upon it,  
 and when all faile, renew thy faith on his Name.  
 Thereon rest, there die. To this purpose may that  
 of Solomon serve, Prov. 18. 10. *His Name* (sayes he)  
 is a strong Tower, and the righteous flye to it and are  
 safe. Now what end is there, and use of a Tower  
 in a City? but that when all outworkes are taken,  
 the walls scaled, all fortifications forsaken, houses  
 left, then a Tower holds out last, and is a refuge to  
 flye to. So also when the devill and Gods wrath  
 beleaguers thee round, and encompasseth thy soul;  
 and the comfort of every grace in thee is taken  
 from thee, and thou art driven from, and art forced  
 to forsake all other thy holds and grounds of com-  
 fort, then flye to the *Name of the Lord*, as thy City of  
 refuge : as Heb. 6. 18. it is compared; Say, there  
 is mercy in thee, Lord, and *that is thy Name* : and  
 there is righteousness in thy Son, and that is his  
 Name : and I am directed to trust in thy Name in  
 time of need : and here rest and *catch hold* as on the  
 hornes of the Altar, and if thou dyest, dye there.

1 Pet. 1. 13.

Isa. 26. 3.

Psal. 61. 2.

Gg 2

Direction



## Direction 8.

To waite in  
the use of all  
meanes.

Lament. 3. 26.

**T**He eighth direction is, to *Waite* upon God, thus *trusting in his Name*, in the constant use of all ordinances and meanes of comfort : *Waiting* is indeed but an act of faith further stretched out. As an Allegory is but a continued Metaphor, so waiting is but a continuing to beleve on God, and to look for help from him, with submission, though hee stayes long ere he comes. Waiting is an act of faith resting on God; and an act of hope expecting help from him; an act of patience, the minde quietly contenting it selfe till God doth come, and of submission if he should not come. Therefore sayes the Church being in this very case : *It is good* (sayes she) *to hope, and quietly to waite for the salvation of the Lord.* It is good indeed to doe so; for God will afflict the lesse, ease you the sooner, comfort you the more when he doth come; and in the meane while it makes you to *possesse your soules*, and to bee your selves, and upholds them: and to doe otherwise, to be impatient, and to *give over looking for the Lord*, as *Abaz* did, is the greatest folly that can be; for as *Iob* sayes Chap. 12. ver. 14. *If hee shut up, there is no opening*; all the world cannot let you out, he keeps the keyes of the dungeon, and you must stay his leisure, and he stayes but for a fit time to let you out, *Esay* 30. 18. *Hee will waite to be gracious to you, for he is a God of judgement*, a wise and judicious God, and knowes the fittest times and seasons; and that he stayes so long, is not out of want of mercy, *for he waits, and longs to be gracious*; but hee

he doth it out of *Judgement*, and his wisdom sees not a fit time; he is grieved as well as you, that you are not yet fit for mercy, that his mercy would not yet be exalted if he should shew it, till you further see your misery; and therefore sayes he, *Blessed are all they that waite for him.* And as he now waiteth but to be the more gracious to thee, so he did heretofore, a long while waite for thee, that thou shouldest begin to turne to him, and said, *When will it once be; Ier. 13. ult.* Thou madest him stay thy leisure in turning from thy sinne, why may he not make thee stay his for the pardon of it? And indeed the escaping hell in the end is so great a mercy, that it is worth the waiting for all thy daies, though thou endure an hell here, and gettest not a good looke till the very last gaspe and moment of living; therefore *put thy mouth in the dust, and waite quietly,* Lament. 3. 29. *if there may be hope at last.*

And waiting thus, goe on to use all the meanes of grace more diligently, more constantly, though thou findest a long while no good by them: omit no ordinance God hath appointed for thy comfort and recovery: As in a long sickness, you still use meanes though many have failed, as the woman who had the bloody issue, spent all upon Physicians, in the use of meanes for her recovery. That trouble of minde doth onely hurt you, that drives you from the meanes: that trouble of minde that drives you to the meanes can never hurt you. Therefore the devill endeavours nothing more then to keep such soules from the word, from good company, from the Sacraments, from prayer, by objecting their unprofitableness unto them, & ther

all is in vaine, and that you doe but increase your condemnation.

But first, if thou learnest no other lesson in the use of the meanes, but that thou art of thy self most unprofitable; and that unlesse *God teacheth thee to profit*, no good is done, and so learnest to depend upon God in the ordinance; This is a great degree of profiting.

But secondly, as when men are sick and eate, and cast up againe, you use to say, yet take something downe, for some strength is gotten, something remains in the stomach which keepes life and soule together: So I say here, though thou shouldest forget in a maner all thou hearest, seemest to reape no benefit by it: yet heare, for some secret strength is gotten by it. And for encreasing thy condemnation know, that utterly to neglect and despise the meanes is greater condemnation: and know that if thou shouldst use them in a way of dependance, & obedience to God, it would lessen thy condemnation. Therefore reade, pray, meditate, heare, conferre, receive the Sacraments, forbear not these your appointed meales. Indeed when the body is sick ye use to forbear your appointed foode, but when the soule is sick there is more need of them then ever. All these are both meate and medicine, foode, physick, cordials, and all. Use reading the word; *The Scriptures were written for our consolation*, therefore reade them much: attend on preaching, for *God creates the fruits of the lippes peace*, Isa. 57. So receive the Sacrament often, those dayes are sealing dayes; goe thou and confesse thy sinnes, write over thy pardon, put in all thou knowest by thy



thy selfe, bring it to Christ to set his seale to it.

Onely take this caution, that thou trust not to the use of the meanes, but unto God in the meanes: To think, oh I shall have comfort by such a man, or at such a time, in such an ordinance; this often dasheth all. So beleeve in God as if you used no meanes, and yet as diligently use the meanes, even as if your confidence were to be in them.



*Direction 9.*  
*To Pray; Pleas to be used to God in Prayer for recovery out of this condition.*

**A**Nd ninthly, above all things Pray, and get others also to pray for thee, for God often restores comfort unto such, at the request of Mourners for them, *Isa. 57. 18.* But yet especially be earnest and fervent in pouring forth thy complaint thy selfe; for though the speaking of friends may somewhat further thy suite, yet (as between two wooers, so) it must be wrought out betweene God and thee alone in private; and his good will must be obtained by wooing him in secret. This counsell the Apostle gives you, *James 5. 13. Is any man afflicted? let him pray.* And because of all afflictions else, this of darknesse in a mans spirit needeth prayer the most: therefore *David* pens a Psalm on purpose, not for his owne private use onely, but for the benefit and use of all other in the like distresse; as by the title of it doth appeare. *Psalm 102. A prayer for*

for she afflicted, when he is overwhelmed, and poureth out his complaint before the Lord. And this (sayes David) is my constant practice when my soule is overwhelmed, I poure out my prayer unto thee: Psal. 61. 3. And it was Christs also, for in his agony he prayed yet more earnestly, Luke 22. 44.

When at any time therefore, thy sinnes and Gods wrath meeting in thy conscience, make thee deadly sicke, as Isay speakes, then poure forth thy soul, lay open and confesse thy sin; and as it will ease thee, (as vomiting useth to do) so also it will move God to pittie, and to give thee cordials, & comforts to restore thee againe. Thus David, Psal. 38. ver. 18. being in great distresse, ver. 2, 3, 4, 5. *I will declare mine iniquity, and be sorry for my sinne*: and hee makes it an argument to God to pardon him, *When his bones were broken*, Psal. 51. *Cleanse me from my sin*, ver. 2. *for I acknowledge my transgressions*, ver. 3. and when he had confessed, ver. 4, 5, 6. then hee cryes, *Make me to heare of joy and gladnesse*, ver. 8. and *restore unto me the joy of thy salvation*, ver. 12. and what was the chiefe ingredient, the maine and principall motive, which wrought most kindly with him to confesse, and mourne, and brought up all? *Against thee: thee onely*, he puts in twice, as much of the consideration thereof, as of any other ingredient, to make his heart mourne: that chiefly if not onely, melted, dissolved him. And in these thy confessions, let the same also mainely worke with thee. *Against thee, thee, have I sinned*, thus oft, thus grievously, thus presumptuously, *Against thee, a God so great, and yet withall so good, so kinde, so willing to receive and pardon, if my heart (say)*  
were

were but as willing to turne unto thee; and when thy case is as *Iobs* was, *Iob* 10. 15, 16, 17. That *thou art full of confusion* (as he speaks there,) so full as thou thinkest thy heart could hold no more; and yet it *encreaseth* (as it is there,) & he fills thee fuller yet; then doe thou poure out thy complaints to him, as he poures in confusion into thee; and when he *hunts* thee, as *Iob* there complaines, *like a fierce Lion*, fall thou downe and humble thy selfe like a poore and silly Lambe; if thou dyest, dye at his feete, mourning, bleeding out thy soule in teares: and when he hunts thee up and downe, and pursues thee with blow after blow, follow thou *hard* after him where ever he goes, with complaint after complaint: And when yet he leaves thee not, but again and again returns, (as some reade it) after some intermission, and shewes himselfe terrible to thee day after day, night after night, yet doe thou look in like manner againe and againe towards his holy Temple, as *Ionah* did: And when he begins to bring in new sins, new inditelements against thee, (as it is in the 16. verse :) *Thou renewest thy witnesses*: and when thou thoughtest he had done with thee, hee fetcheth new rods forth, and enters into new quarrells, and reckonings long since past and forgotten, (as it is in the same verse) *Changes and warre are against me*, vicissitudes and armies of disquietments; and when one army is overcome, new appeare in the field. Then fall thou down upon thy knees, and say as *Iob* at last doth; *I have sinned, I have sinned, what shall I doe unto thee? what shall I do unto thee? oh thou preserver* (and not the destroyer) *of men*: these and these abominations I have done, and I

Psal 63. 3.

Jonah 2. 4.

Iob 7. 20.



Lev. 26. 41.

Neh. 9. 13.

Lament. 3.

1 Pet. 5. 6.

Hosai 14. 2.

Isay 63. 15.

Psal. 77. 9.

cannot now undo them; & what shall I do to obtain thy favour? Alas, nothing that can satisfie him: onely *confesse thy sinne, accept thy punishment*. Go and strip thy selfe therefore, and with all submission present a naked back to him, and though every stroke fetcheth not blood onely, but well-nigh thy soule away, yet *complane thou not* one whit of him; *put thy mouth in the dust*, Lam. 3. 29, 30. Be still, not a word; but only such as whereby thou utterest thy complaints, and doest acknowledge thine own deservednesse of ten thousands times more. And say as Micah 7. 9. *I will beare thine indignation patiently, for I have sinned against thee*: beare witness still to every stroke, that it is not onely just, but also lesse then thou hast deserved, and that it is his *mercy thou art not consumed*, and cut off by every blow: and the heavier hee layes on, struggle thou not, he will let thee downe the sooner: the higher he lifes up his hand to strike, the lower let thy soule fall downe; *Humble your selves under his mighty hand*: And still kisse the rod when hee hath done. And then take up words of pleading for thy selfe; It is for thy life, desiring him to remember what hee hath beene ever thinking of even from everlasting, *thoughts of peace, and mercy to us-ward*, and the number of them cannot be told (as David sayes Psal. 40. 5.) which he hath been ever thinking of, and with the greatest of delights, (as one that was in his bosome and was his counsellor, his Son telle us, Prov. 8. 31.) and plead thou as David and other Saints of God have done: What are now become of all these thy thoughts of mercy? *are they restrained* what, are all now on the sudden forgotten? laid

laid aside? which thou hast been thinking on so long? hast thou forgotten thine olde and ancient delights? aske him if he hath forgotten his owne Name; to be gracious *and abundant in kindnesse*, it is *his Name*. (Say,) did the very intent of shewing mercy so infinitely before-hand possesse thee with delights, and now when thou shouldest come to put it in execution, and hast so faire an opportunity of doing it, to a soule as full of misery (the object of mercy) as ever, hast thou now no heart, no minde to it? And withall, (Say) that thou hast notice given thee of an infinite and al sufficient righteousness in his Son, laid up in him, and that by his own procurement, whereof his Son never had, nor can have any need himselfe, (being God blessed for ever) and for whom was it then appointed? but for the sons of men; those who are *weary, wounded, sick, broken, lost*; these his Son hath put into his Will, who still lives to be his own Executor. And say further also to him, that it is come to thine eares, that his Spirit is the *Comforter*, a *God of comforts*, and that his Son hath bought them all, his whole shop and all his cordials, and all his skill, *and is anointed with this Spirit* on purpose to poure him forth into the hearts of those that are *wounded, and sick, and broken*: and *the whole they have no need of them*. If it bee said unto thee; yea, but thou art most unworthy: Answer, *but he professeth to love freely*. If the greatnesse of thy sins bee objected against thee, pleade thou a gain, that *Plenty redemption is with him*, and if thou hast not enough to pardon me, (say,) I am content to goe without. If that thou art ungodly, (Say) *That thou beleevest on him that justifieth the ungodly*.

Heb. 9.16.

May 61.1,2,3.

Hosea 14.4.

Psal. 130.7.

Rom. 4.15.

If hee puts thee off (as Christ a while did the woman of Canaan) and sayes he hath no need of thee; (say,) that thou hast need of him, and canst no longer live without him; for, *In his favour is thy life*, and that without it thou art undone. If he seemes to rebuke thee, that how darest thou presse thus to him who is *the high and lofty One*; a sinfull man to him, whose Name is holy? (Say,) thou hast heard him selfe say; *Thus saith that high and lofty One, whose Name is holy; that he dwells with him that is of a contrite spirit, to revive the spirit of the humble*: Isa. 57. 15. And bee further bold to tell him that there are but a few in the world that do seek him, and if he should turne any away that doe, he would have sewer, for who would feare him, if there were not *mercy in him, and plenteous redemption*?

Psal. 130. 4.

If still he doth pursue thee, & his wrath lyes heavy on thee, ask him what it is he aimes at? Is it to have the victory, and overcome when he judgeth; (as Rom. 3. 4. which David also knew when he humbled himself, Ps. 51. 4.) Freely tell him that thou art willing to give it him, to yeeld to him, to stand out with him in nothing, but art content to submit to his commanding will in all things, & to his condemning will also, if so he pleaseth; and that it shall be just (as David there acknowledgeth) if hee doth condemne thee: and justifie thou him, whilst he is condemning thee; and say that at the latter day, he shall need no other judge against thee then thy selfe. Only beseech him to consider what honour it will be to him to pursue dry stubble, & to break a poore dried leafe, that crumbleth under his fingers if he doth but touch it; (as Job pleads) to break a reed that is broken already.

Iob 13. 25.

Mat. 12. 20.

Say,



(Say,) thou art not a fit match for him, and he hath said, *He will not contend for ever*, Isa. 57. 19. especially when he sees any to lay downe the weapons, as thou art content to doe.

Or is it, (aske him,) that he aimes to have glory out of thy eternall condemnation in hell? tell him it is true, he may; and that this is some comfort to thee that he may have glory out of thy death and destruction, who never yet had it out of thy life: but yet desire him to consider this before he thrusts his sword into thee, that hee did first *sheath* it in his *Sonnes* bowels; and that he may shew as much power in overcoming his wrath, as in venting of it; yea and have also greater glory thereby: for (plead that) thou art never able to satisfie him, though he should throw thee downe to hell: he may cast thee into prison, but thou canst never pay the debt: and *what profit* therefore *will be* in my blood: and therefore if satisfaction to his justice be his end, he might better accept that which his Son made him, and so he shall be sure to be no loser by thee: and thereby not onely receive the glory of his justice, but shew the riches of his grace and mercy also, and so double the renew of his glory in thee. Zach. 13. 7. Psal. 30. 9.

Or is it (Lord) that thou aimest to have more obedience from me then heretofore thou hast had? plead, that this is the way at present to disable thee for service, for that while thou sufferest his terrors, thou art as *one among the dead*, listlesse not to his business onely, but to all things else; *Distracted with terrors*, (as Heman pleads, Psal. 88. 15.) so as the powers and forces of thy soule are scattered, and dissolved, and cannot intend and attend upon their duty;

duty; and besides this distraction in thy spirit, plead, that it consumes thy strength also, dries up thy bones and moisture, (as David also often complaineth, and makes an argument of it, as Psal. 39. 10, 11, 12, 13.) Remove thy stroke away from me, I am consumed by the blow of thine hand: When thou rebukest man for sinne, thou makest his beauty to consume away as a moth: Oh therefore spare me, that I may recover strength, before I goe hence and be no more seene. And withall, put him in minde, that if he should go on thus to deale with thee, as thou shouldest not be able to doe him much service, so nor to doe it long. For it will cut short my dayes (Say) this David pleadeth, Psal. 89. 46, 47. compared with the 39. Psalmever. 12.) How long Lord wilt thou hide thy selfe? for ever? Shall thy wrath burne like fire? remember how short my time is. As if he should have said, I have but a little time here allotted me in the world, though none of it bee shortned,) And further tell him, that for that little time thou hast to live, the more joy thou hast, the more service thou shalt be able for to doe him; and to goe about his worke more lively, and more strongly: (For the joy of the Lord is our strength: Nehem. 8. 10.) and more acceptably also, for thou lovest a cheerefull giver. And therefore intreate him to restore thee to the joy of his salvation, so shalt thou bee able to do him more service in a week, then in a year now, (long trouble of minde being as long sicknesses which make all thy performances weake) and it is for his disadvantage to have his servants lye long sicke upon his hands.

2 Cor. 9. 7.

And if it bee objected against thee, that if thou  
shouldest

shouldest bee trusted with much assurance, thou wouldest abuse it, and turne it into wantonnesse; Reply, that if he pleaseth, he can prevent it, by preparing thy heart aforehand for these cordials, so as they shall worke most kindly on thee; by writing a law of love towards him in thy heart, which when his love shed abroad shall joyne with, will worke most strongly; and one graine of it have more force to purge out sinne, to ~~constraine~~, and strengthen to obedience, then a pound of terrors. And (say,) that though thou hast indeed a stubborn and selfe-loving heart, yet he can make his loving kindnesse overcome it, for it is *stronger then death*: (say) thou hast love in thee (which runs out enough to other things) if he would be pleased to winne it to himselfe: Suggest how that *that soule* mentioned, *Isa. 57.* had as stout and *stubborne* an heart as thou, and *went on frowardly*, notwithstanding all thy terrours: and yet (oh Lord) thou rookest another course with him, and didst *heale him* againe, and that by *comforts* (*I will heale him* (sayes God there,) and *restore comforts to him*, ver. 17, 18.) and that so if hee please, he may deale with thee.

Cant. 8.6.

And if light and mercy yet comes not, but still God seemes as it were to cast thee off; then call to minde if ever thou hast had any true communion with him, and thereupon begin to challenge him: (so doth the Church *Isa. 63. 16.* when in thy case, when *his mercies were restrained* to her, she saies yet, *Doubtlesse thou art my father*; shee saw God was angry, *her heart hard*, ver. 17. yet shee thought shee should know him: *Doubtlesse he is my Father, and where is thy Zeale, the fanning of thy bowels? so)* challenge



Hofea 2. 19.

challenge him thou, upon that old acquaintance thou hast had and held with him in former times: (Say,) *Doubtlesse thou art my father and my husband,* how strange soever thou carriest thy selfe now towards me: for dost thou not remember what hath been betweene mee and thee in prayer, in such a chamber, at such a time? Hast thou never a piece of a broken ring betweene him and thee, no love passage, no love-token, that could not passe betweene him & any, whom he had not *betrothed himself unto in kindnesse*? produce it at such a time as this. And if thou shouldest discern no grace in thee thy self, yet desire him to look into thy heart; & be bold to enquire of him, if he can see nothing there which himselfe wrote, never to be blotted out; if there be not some spark of love to him, and his feare, which himselfe put there; and aske him if hee knowes his owne hand. And for thy comfort know, that when thou canst not reade it, (thy graces being much blurred) yet hee can reade his owne hand at any time, and will not deny it.

Thou maist be yet bolder. Yea desire him to look into his own heart, and therein to view the *Idea* he had of thee, & those secret ancient thoughts he bore towards thee, frō all eternity. And if at first he seems yet silent at it; then desire him to look upon thee again, & ask him if he doth not know thee, and if he hath not knowne and raken thee for his from everlasting, and engraven thee in the palmes of his hands, and table of his heart, with such deep and lasting letters of loving kindnesse, as are not as yet, yea which will not for ever bee blotted out. (Tell him) thou darest referre thy selfe wholly to  
what

what past between him and his Sonne concerning thee, and let his owne heart cast it. Appeale to Christ as thy surety and a witnesse thereof for thee, who was privy to all his counsell, whether thou art not one of those he gave unto him with a charge to redeem and save. And desire him to look into *Christs heart* also, if thy name bee not written there with his own hand; and if that Christ did not beare thy name written up in his heart (as the high Priest did the names of all the Tribes,) when he hung upon the Crosse, and when he ascended into the Holy of holies. Thus *Habakkuk* putting up a prayer in the name of the Church, hath taught us to plead, *Hab. 1. 12.* Oh Lord, *Art not thou from everlasting my God, and mine holy One?* It was a bold question, yet God dislikes it not, but approves it, and presently assents to it in a gracious answer to their hearts ere they went any further: for their next words, and those abruptly spoken, by reason of a suddain answer, are an assurance of this, *Wee shall not die.* God being put thus to it, and his own thoughts being spoken, could not deny it; he acknowledgeth it was true. And thus whilest thou maist bee a speaking blindfold as it were, casting anchor in the dark, yet speaking his very heart, he haply may owne thee, and fall upon thy neck and kisse thee.

And if yet after continuall praying thus, thou findest still no comfort, no answer from him, but hee seemes rather even to shut thy very prayers out, (as *Psal. 22. 2, 3.*) then expostulate (as *David* doth *Psal. 70. 4.*) *Why shuttest thou out our prayers, and wilt not heare us pray?* for alas (thought he) we have nothing else to helpe us in the time of need but

prayer. And if prayer will doe no good, I am undone, say.

And if through all these discouragements, thy condition prove worse and worse, so as thou canst not pray; but art struck dumb when thou comest into his presence; (as *David Psal. 77. 4. I am so troubled I cannot speake.*) then fall a making signes, when thou canst not speake; groane, sigh, sob, Chatter as *Hezekiah* did, bemoane thy selfe for thine owne unworthinesse; and desire Christ to speak thy requests for thee, and God to heare him for thee. Christ he is an advocate with the Father, and pleads no bad case, nor was ever cast in any suit he pleaded.

1 Iohn 2. 3.

And if still (haply) after many yeares he owne thee not, but it growes darker and darker, suppose even till thy death approacheth, or to such extremities that he seems to thee, to cast thee off for ever; so as thy distresse boils up to such thoughts as these, That there is no other remedy, but thou & he must part: then in the middest and depths of such sad feares and apprehensions, downe upon thy knees once more: and notwithstanding fall thou a blessing him for all those glorious excellencies of holinesse, kindnesse, grace, wisdom, &c. which are in him, the beauty of which first tooke thy heart and made thee enamoured with him; though thou shouldest bee never like to bee the better for them. Bless him for all the mercy hee shews to others, by which they have occasion to magnifie him, though thou shouldest be found unworthy: Bless him, and those who shall for ever live with him, who doe stand about him, and see his face, and



and enjoy him ever. What finnes thou thinkest thou shalt be condemned for by him, condemne thy selfe for first, and still ask forgiveness of them: what service thou hast any way done him, which he had any glory by, get thy heart to say thou repentest not of it, but art glad of all done for him, and wishest it had been better. What mercies thou hast tasted of, from him, confesse thy selfe unworthy of, and thanke him though thou shouldest never partake of any more; (such dispositions as these in such extremities doe often appeare in the hearts of Gods children) and desire him that hee would but preserve good thoughts of him in thee, that thou maist not blaspheme him. And when thou art agoing, asinking into hell in thy owne apprehensions, see if hee calls thee not back againe.

See what himselfe saith, *Jer. 31. 18, 19, 20. Ephraim is my sonne*, his deare sonne, *my pleasant sonne* (as hee sayes there) and yet hee beganne to *speake against him*, as bitter sharpe words as ever hee hath done against thee, and tooke him up severely, and lookt sternly on him, as if he had meant never to have had mercy on him: upon which *Ephraim* falls a crying being thus snibd, and *bemoaning himselfe*, as I have taught thee to doe, and being *yoked* as thou art, to tame him; he acknowledgeth it was justly done, having *beene a bullock unaccustomed to the yoke*; and *Ephraim* began to be *ashamed*, confounded, not able to looke up, for sinning against him, and seekes after repentance, and that from him, without whose help hee was not able to turne to him, *Turne thou me, and I shall be turned*: and to challenge him and his eternall love, *Thou art*

the Lord my God. Well sayes God, though it bee long since I spake against him, and I have suffered him long to lie thus plunged in misery, yet I remember him still; his teares, his sighes will never out of my minde; and though he thinks that I had forgotten him, yet I remember him, and my bowels are troubled for him, as much and more then hee is for himselfe; and I can forbear no longer, I will surely have mercy on him. And should he have damned him, his bowels would have been troubled for him indeed, all his dayes.

Direction 10.

Rest not in  
ease, but hea-  
ling.

**T**He tenth and last direction is, that having done all this, you would not rest in *ease*, but *healing*: not in ease of conscience, but in healing of conscience. This I ground upon, *Isa. 57. 17, 18.* What was the true issue of that his trouble there, whom God contended with? It was *healing* and *guiding*. *I will guide him, and I will heale him.*

You that are troubled in minde, thinke not your estates to bee good, simply because you begin to cease to be troubled, but onely then when the issue of your trouble is healing your spirits, by some sound ground of comfort; and when guidance in Gods wayes, and more close walking with God is the issue of it. For God may slack the cords and take you off the rack, when yet hee hath not pardoned you. A traitour who was cast into the dungeon, and had many irons on him, may be let out of the dungeon, and have his irons taken off, and have the liberty of the Tower, and walke abroad againe.

again, with his keeper with him, and yet not have his pardon : nay usually before execution they use to take their irons off, and let them have more freedom. Thus it is with many. I thanke God (sayes one) I have had much trouble of minde, distresse of conscience, such and such sinnes terrified me, and I could not sleep for them : but now I am well again, and now they do not trouble me. Yea, but is this all ? Thou hast cause to feare that thy irons are but taken off against execution. It is with men in point of trouble of minde in the guilt of sinne, as in the power of it; in justification, as in sanctification : A man who hath had a strong lust stirring in him, if he hath gone a yeare or two, and findeth it not to stirre, he therefore thinkes hee is utterly freed from it, which yet may be but a *restraint* of it, not killing of it; a *cessation*, not *mortification* : So it is often in this trouble of minde, which ariseth from the guilt of sinne, because a man findes not those doubts, and feares, and terrors in his heart which he had wont, therefore presently he thinkes all is well : when as it may be but meerly a *truce*, not a *peace*; a laying downe of armes onely for a while, to make greater preparation against the soule afterwards; a *reprivall* and a little enlargement in prison, not a pardon, if this be all the issue of it.

That you may further conceive the meaning of this, in one that is Gods child, and in a wicked man (though both maybe, and are troubled in minde and conscience, yet) there is a maine difference, both in the maine *cause* of their trouble, and also in the issue and removall of their trouble. A wicked



mans trouble is for the anguish and present smart he feelles in sinne, and in Gods wrath lashing his conscience, and out of feares that his sinne will not be pardoned, but that he shal endure these tortures for ever in hell: So it was in *Iudas*, *Cain*, and many others: but a godly mans trouble (though it hath often all this in it, yet the chiefeft of his trouble is a further thing) it is not onely the smart, the sting of sinne; but also the filth, the fowlnesse, the offence of it done to God, that wounds him: for he hath an *heart after Gods heart*, and therefore lookes on sin with the same kinde of eye that God doth; and as God accounts the offence done to him the greatestt evill in sinne, so doth a godly heart also. It is not the sting of this serpent only, but the poison of it that disquiets him; neither is it onely the want of pardon of sinne, and the feare of Gods everlasting wrath which mainly troubleth him, but the want of Gods favour, the parting with him, whom he sees so excellent and glorious; the want of seeing his face, his desire is to live in his sight, and to have God to be his God. Now such as the wound is, such also is the remedy. Therefore the one being but troubled with the sting, the smart of sin; pull but that sting out, take that load off, and he is well enough, as jocund, as pleasant as ever: it being present ease that he seekes, and to that end confesseth his sinne, and doth any thing for the present to come out of it; As *Pharaoh*, *Exod. 10. 17. Take away this death onely*: or at the utmost, his aime is but pardon of sinne, and peace with God, that hee may be freed from the feares of undergoing that for ever, the earnest whereof he feelles in his conscience

sciēce now. And hence therfore the remedies they often have recourse unto are suitable; they are but like rattles to still childrē with: they run to merry company, and to musick, &c. as *Cain* fell a building Cities; and so they put off the terrours of their consciences. It is ease they seeke and no more: or they runne to a formall performance of duties: even as poore soules under Popery, when they were stung by the Friars Sermons, they set them penances and good deeds to be done, which stilled them awhile, & for them they thought they should have pardon. So men run now to holy duties, but with the same opinion that they did then, as bribes for a pardon, *what shall I give* (sayes he in *Micah*) *for the sinne of my soule?* Micah 6.7.

But now the wound of Gods childe being deeper, not the sting of sinne onely, but the poison of it; not the smart, but the offence done to God; nor the feare of his wrath, but want of his favour: therfore accordingly ease from those terrours pacifie not him; no not simply peace with God will content him, or a pardon. He sayes not onely, *Oh miserable man that I am, who shall deliver me from this death onely;* but, *who shall deliver me from this body of death.* If newes were brought him that God would pardon him, and not call him to reckoning for any sinne, and no more were spoken to his conscience, he would still be troubled, till hee had assurance of his good will also: if it were said, God will indeed pardon thee, but he will never love thee as hee did, he will not looke on thee, thou must not come into his sight: This would grieve the soule more then the other would content it, and he would be ever-

everlastingly troubled. I may allude to that which *Absolom* said in cōplement of his Father, when he was banished from him, to expresse the true desire & greatest trouble of a soul in this case, as you have it 2 *Sam.* 14. 32. *Absolom* was pardoned the fault, but it contented him not: *Let mee see his face, or let him kill me*: So it is with a poore soule; ease, pardon, knocking off his bolts content him not, till he enjoyes communion with God, till he sees his face in his ordinances: *Psal.* 24. 6. *This is the generation of them that seek him, that seek thy face.* (that is) this is the marke, the *genius*, the disposition of that generation. This you may see in *David*, when his conscience was wounded for that great sinne; what was it troubled him? Not the want of pardon of sin, for the Prophet told him God had pardoned him; not the meere stings of conscience, and ach of his broken bones, *but that against thee, thee, have I sinned*, so as ease could not satisfie him; but further ver. 10. *Create in me a cleane spirit*, which hee speakes because he having chewed the cud of that unclean act, it had left a soile in his fancy: *and renew a right spirit within me*; oh give me grace and *truth of heart* to thee, and oh let mee live in thy presence, and see thee, and have acquaintance with thee, ver. 11. the want of this was it that troubled him, which till he had obtained, he could never be at quiet: for hee sought not ease, or pardon onely, but healing of his conscience by the favour of God, and his love shed abroad. So as take heed of resting in ease, (as if your hearts be right you will not, you will waite till the *Sunne of righteousness arise with healing in his wings*.) Are you now in darknesse, full of terrours and Gods wrath?



wrath: you will not rest till that darknesse be dispelled by the arising of the light of the Sun of righteousness on you, and revealing Gods face in the face of *Iesus Christ*, till his righteousness be conveyed to your hearts by some of his wings, by some promise, by some ordinance of his; for the wound being the unrighteousnes of sin, nothing but *Christs* righteousness will heal it: the wound being the want of Gods favour, and of the evidence of his being your God, the want of his face and good will, nothing but the revealing and arising of this in your hearts will heale you: for looke what the wound is, such is the plaister: and indeed this onely heales; for though by other meanes the sore may be skinned over, and ease gotten; yet it will break forth againe. So *Isa. 57. 17, 18. I will heale him, and how? by restoring comforts to him. Restore to mee the joy of thy salvation, sayes David, that the bones that thou hast broken may rejoyce: and how heals he him? I create of the fruit of the lips, peace.* Hee doth it by some promise or other: if the want of the sense of communion with God, and absence from him disquiets a man, then the heart rests not till it hath found its *Welbeloved*, *Cant. 3. 1, 2, 3, 4, 5.* If doubts that no grace is in the heart, then the heart rests not till some grace in truth be evidenced, and some such promise made to some grace brought home: still look what the trouble is, such also must the plaister be, and then it is healing. Wert ever in the *Dungeon*? what was it freed thee? was it

*Christs* righteoufnesse laid hold on, Gods face  
 revealed, thine owne grace with some pro-  
 mise brought home to thy heart, that  
 came with a commission to deliver  
 thee: then it is right; otherwise thy  
 bolts maybe knockt off, and  
 this but against thy  
 execution.



## ISA I. 50. 10.

*Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darknesse and hath no light? Let him trust in the name of the Lord, and stay upon his God. —*



Some gleanings there yet remaine of this Text, which I thought good to binde up into one sheafe, and thresh out at this time.

The second *Doctrine* is,

That though it may befall

one that feares God to walk in darknesse, yet but to a few, he sayes, *Who is among you?* hee singeth such out of a croud: if simply he had spoken of those that feare God and obey him, without this limitation added, *and walk in darknesse*, he might well have spoken thus sparingly, *who is among you*: For to the wicked he sayes, *All you that kinde a fire, &c.* for there are but few that feare God, in comparison of them. If he had spoken of those that feare God, and have been in darknesse for some little while, happily some few dayes among many, there are yet fewer, for there are



that walk in the light of Gods countenance to their death, and never knew what terrour of conscience meanes, but when he shall speak of those that *feare God, and walk in darknesse*, and suffer terrours from their youth, as *Heman* did, such an one is *one of a thousand*, of such an one (he sayes) *who is among you?* few have experience of such a condition. *Iob* had friends, who certainly were godly, for *Iob* was to pray for them, and God said he would hear *Iob* for them; and they, as is likely knew many godly men besides *Iob*; yet when this condition of darknesse befell *Iob*, it was so strange a tryall to them, that they thought him therefore an hypocrite, as never having themselves felt, or heard of the like in others. When *Christ* was to goe into his *agonie*, he would not have many of his *Apostles*, so much as by him, to be witnesses of it, much lesse to feele the like, hee takes but *two or three*. The reasons are,

## 1. Reason.

*First*, Because though all Gods people are *fighting men*, and men of valour, yet hee hath but a *few champions*, as *David* though he had many *souldiers*, yet but few *Worthies*; and therefore calls but a few out to fight single combats with *satan* and his wrath; though he exerciseth them all in lighter skirmishes, yet not to fight such bloody battels. *Seest thou not my servant Iob, there is none like him?* him God will venture into the field, but others his friends hee will not.

## 2. Reason.

*Secondly*, as he hath few champions able and fit

fit for such an encounter, so he hath *variety of other temptations* to exercise his withall; he hath poverty, and ill report, imprisonment, and cruell mockings, losse of goods, crosses in friends, and some have enough to struggle under one of these; and there is no temptation but must befall some, and seldome all befall one: some spirits are so weak, as they would faint, and not be able to sustain themselves: and God never suffers any to be tempted above what they are able, 1 Cor. 10. 13. Some mens bodies are weak, and if God should rebuke them long for sinne, they would be brought to nothing; and he remembers they are flesh, and stirs not up all his wrath, as David sayes, *Oh suffer me to recover strength*. Some men God hath present use of in their callings and employments, which if they were distracted (as Heman was) with terrors continually, they were unfit for.

Thirdly, God afflicts in this kinde but in case of 3. Reason. extremity usually, when hee meets with a very froward heart, and stout proud spirit, a knotty peece. Isa. 57. 17. If lesser crosses would doe it, he would not fetch out the great rod. If a rod will thresh out the cummin, he useth not to turne the wheele over it, nor take a snail to doe it. Isa. 28. 27. Now lesser afflictions work with the most of his, through his blessing; merces work, disgrace works, poverty works, and hee doth not willingly afflict, Lamen. 3. 33. And therefore not unnecessarily, hee puts not men into the dungeon for every fault; and therefore

there are few long exercised this way.

Vse 1.

Think not therefore thou hast not true grace, because thou wert never terrified as some have been. As some have true faith and sound peace, who yet never tasted of joy *unspeakeable and glorious*; So some have sound humiliation, who never knew terrors of conscience. If thou seeest sin the greatest misery, *Christ* the greatest good, thou art humbled.

Vse 2.

You see wee may often preach such things which doe yet concerne but a few in a congregation, and yet wee are to preach them: There are but a few walk long in darknesse, yet to such *Christ* doth preach: *Yea*, and for such doth God give gifts, the *tongue of the learned*. God often gives a *Pastor* after his own heart for a few. *Ier. 3. 15. Take one or two of a Citie, &c. & I will give the Pastors after my heart*: much more are many Sermons often preacht but to a few. So even by *Christ* himselfe, as he sayes, *Luke 4. 26. There were many widdows, &c. but unto none was Elias sent, but unto her at Sarepta*: and many Lepers, but *unto none was Elias sent, but unto Naaman*. So sayes *Christ*, *I am sent but to a few*; and therefore as we must not defraud one poore soule of its portion, because none else partake of it: so the rest are not to think much: but as in a Dole, stay till their portion come; and if any one poor soule hath had his estate discovered, all the rest are to be thankfull.

Vse 3.

See some reason why some in distresse of minde complaine, that none ever were in the like



like condition; thus they are apt to doe. So the Church, *Lamen. 1. 12.* The reason is, because few are so troubled, and haply they never knew any: but yet some are, and have been in the like. For *1 Cor. 10. 13.* *No temptation befalls, but is common to man.*

That those few in congregations, that walk in darknesse, and yet fear and obey him, God and Christ hath an especiall eye unto, and care of: you see hee singles them out, as it were from all the rest, *Who is among you? Esay 66. 2.* *All these things have my hand made, but to this man will I looke that is poore and broken, and trembleth at my word:* (that is,) though all things and persons else in the world be my creatures, and so I have a care of them all; yet he seemes to over-looke all else, and to him will I look, &c. as if there were none else in the Church.

Doct. 3.

The first reason is, because it is the office of Christ so to doe. *The Spirit is upon him on purpose, Esay 61. 1, 2, 3.* to open the prison to them that are bound, shut up in this dungeon: to appoint to them that mourne, beauty for ashes: the oyle of joy for mourning: garments of praise, for the spirit of heavinesse. He is the Physitian, and hath undertaken the cure, *Mat. 9. 12.* and whom should the Physitian have an eye to, but the sick? and the most sick, as those are that cannot finde their sinnes forgiven. *Isay 33. 14.* He is the Shepheard, *Esa. 40. 11.* and will take care of all his sheep, knows them by name. But of whom especially? the lambs that are weak, young Christians. Hee will gather

1. Reason.

gather them with his armes, and gently leade the ewes with young; that are travelling and bringing forth, as those under terrours are: hee will not over-drive them: for God hath given him charge he should lose none of them.

2. Reason.

Secondly, if his office did not move him to it, his love would: for he is a mercifull and a pittifull high priest, Heb. 4. 15. and was in all points tempted as we are, and especially, in agony of spirit, therein he dranke deepest of any, and therefore is fitted to pittie us therein most: and the greater any is troubled, the more hee is touched. Isa 63. 9. *In all your afflictions he is afflicted.* And Ier. 31. 20. *Since I spake against him I remember him still, therefore my bowels are troubled for him.* When a childe is sick, the mother is more troubled, and carefull about it, and her eye and minde more upon it, then on all the house besides.

Vse 1.

The Vse is, to meet with that conceit that befalls all that are in darknesse: they think that of all men else, God regards not them. Sion said, *God hath forgotten me,* Esa. 49. 15. So David, *God hath forgotten to be mercifull.* Because they finde their hearts hard to God, they think that his is so to them: because they can finde no love in their hearts to God, they think hee beares none to them: but you see Christ especially enquires for such, and over-looks all others else. God hath graven thee on the palmes of his hands: every sigh of thine goes to his bowels. Esa. 59. 15. *I dwell with him that is broken, to revive his spirit.* God is nigh him.

Second

*Second Vse is,* Are Gods eyes upon us more when wee are in trouble of spirit, then on any other, then let our eyes be upon him: *We cannot tell what to doe, but our eyes are towards thee.* Let our eyes be towards him for help, as of those that lookt on the brasen serpent: let our eyes be towards him for service, *as the eyes of hand-maidens are on their mistresse:* to looke not to men, not to credit, but to have our eyes on God in all we doe, as if there were none else in the world, to approve our selves unto.

Vse 2.

In that when hee speakes of those his children that are in darknesse, he chooseth rather to describe them by *fear and obedience*, then by any other grace: observe that when the children of God are under terrours, the most eminent grace that doth appeare in them, is *fearfulness* to offend God, and *willingnesse to obey him*: other graces may be stirred, but these are most eminent, and therefore he mentioneth these for their comfort.

Doct. 4.

*First, for Explication.* Know that severall occasions draw out severall graces. When the Sunshine of Gods favour melts the heart, then *love and obedience* thence proceeding, are most eminent, and also *godly sorrow*. So *Mary* wept much, loved much, *for much was forgiven her*: her heart was full of assurance. On the contrary, when the sense of Gods love is withdrawne, and feares and terrours shed abroad in the heart, then *fear and obedience* shewe and discover themselves. Therefore *Esay 66. 2. Hee that*

Explication



Reason.

is poore and contrite, and trembleth at the word, are joyned: trembleth at every command & threatening, is fearful to transgresse: and so those in that estate doe find. The reason is,

Because graces and affections in which graces are seated, stir more or lesse in us according as their objects are, & our apprehensions of them. Now therefore when the soule is possessed most with displeasure for sinne, and apprehensions of wrath, then it feareth most, and then fear works accordingly, against that which may displease. Hence the Apostle, *seeing our God is a consuming fire, Heb. 12. 29. let us serve God acceptably with reverence and godly feare*: therefore when wee feele him so, wee are to suspect our hearts most, if we be not more fearfull of offending him, and obey him.

Vse 1.

The first Vse is of tryall, whether thou art a childe under wrath: If thou fearest more, and if that feare produceth obedience. As *Christ learned obedience by what he suffered*, so wilt also thou if thou hast his spirit.

Vse 2.

The second use is, to exercise graces still in their seasons: when thou art *afflicted, pray*: when *joyfull, sing Psalmes, Iam. 1. 13.* when filled with *assurance, then mourne and be confounded, Ezek. 16. last.*



# A CHILDE OF DARKNESSE VV AL- KING IN LIGHT.

ISA: 50. 11.

*Behold, all yee that kindle a fire, that compasse your  
selves about with sparkes, walk in the light of  
your fire, & in the sparks which ye have kindled;  
this ye shall haue of my hand, ye shall lie downe  
in sorrow.*



Et us now come to the op-  
posite state of wicked men,  
who are said here to *walke  
in the light of their owne fire,  
&c.*

All the difficulty lies in  
opening what is meant by  
their *owne fire*, and what is meant by *walking in  
the light of it*, which is opposed here to *walking  
in darknesse*, and to *trusting on the Name of the  
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L 1 2

before:

before : to this purpose you must remember, that his scope is to shew the differing props and stayes for *Justification* and comfort, which a godly man hath, and a naturall man.

The stay and comfort of a godly mans soule lies in the *light of Gods countenance*, which when he wanteth, he is *in darknesse*, though hee hath never so many outward comforts. The stay, comfort, and prop of his faith for justification in that estate, when hee sees no righteousnesse in himselfe, is the name of the *Lord Iesus Christ* our *righteousnesse*.

By fire and the light of it, two things meant.

Oppositely therefore, by the *fire*, and the *light of their fire* which wicked men are said to walk in, two things must be meant.

1.

*First*, their *owne naturall righteousnesse* which they have by nature, and in the state of nature, and the *sparkes* and acts thereof, this they trust to, and neglect the *Name of the Lord*, and the *righteousnesse of justification*, and of the *new creature*.

2.

*Secondly*, the *light of outward comforts* from the creatures, which in this world they enjoy, and the *sparkling pleasures* thereof which they walk in and content themselves with, neglecting *communion with God*, being *estranged from the life of God*, and living *without him in the world*. So as the opposition strongly caries it, that both these should be meant by their *fire* here, and all interpreters give the first interpretation of it, and I have added this second to make the sense compleat.

1. Their own  
righteousnesse,

*First*, how that by *fire of their own kindling*,  
their

their owne righteousness without *Christ*, such as the *Pharisees* had, and *Paul* had before conversion should be meant, we must consider that hee speaking hereto the *Jewes*, alludeth to the types of the *old Law*, which they were acquainted with. Wherein

*First*, first, you know, was it they offered their sacrifices with, typifying out as *Mar. 9. last.* our inward habituall grace & righteousness, whereby we offer up our selves and our service as a *living sacrifice to God, Rom. 12. 1.*

*Secondly*, when they offered Incense or Sacrifice acceptable to God, they were not tooffer it with *common fire*, which is ordinary in the world in their chimneys and kitchings, which was kindled by themselves by sparkes out of stones, or from things here below; but it was to be *fire from heaven*, and taken from the *Altar*. So *Lev. 9. 24.* which was kept continually burning, and therefore when a new Altar was made, *fire came from heaven, 2 Kings. 7. 3.* and the *high priest* was to take fire off the *Altar*, when ever hee offered Incense, *Lev. 16. 12.* And therefore when *Nadab* and *Abihu* offered *common fire of their owne kindling, Lev. 10. 1.* they were consumed, for thinking to please God with it: Now all these things fell out in types to them. For answerably by *fire of their owne kindling*, is meant the *common righteousness of Civility*, and naturall devotion, which was by nature in some of the heathen, *Rom. 2. 14.* found even in their chimneys: which also the *Jewes* performed, both by the common help



of nature, custome, and education, by the strength of naturall principles, of conscience enlightened by the law, & self-love improved; all which thus comming, but from nature not renewed by grace, is said to be of their *owne kindling*: whereby yet they thought to please God, and rested in it, as a sacrifice well pleasing to him; as *Nudab* and *Abihu* did. Whereas the righteousness they should have offered up to God, should have beene *that* from heaven, the *righteousnesse* of *Christ* apprehended by *faith*, and a *new worke* of *Grace* is fire from off that *Altar Christ*, changing their hearts, and making them new creatures, renewing them into the same *Image* of holinesse which was in him; which as it addes to what is in nature, and growes not there, so differs as much from that *goodnesse* of nature you bring into the world, or which hath been wrought in you by education, as the fire and light of the *Sun* in heaven, doth from common fire; or the light of a glow-worm from that of the *Sun*.

Now because the *Jewes* rested in such an outward conformity to the law, of their owne working, therefore they are said, *Rom. 10. 3.* to *establish their owne righteousness*, being ignorant of both these righteousnesses, *Christs righteousness* which is the *fire from heaven*, and the *righteousnes of regeneration*, to change their natures which is the *fire off the Altar*. *Nichodemus* was ignorant of both, and so had laine downe in sorrow as his Fore-fathers did, if *Christ* had not changed him, and begotten him againe.

To this end you may further consider, that in mens hearts, there are (to use the language of the metaphor here) though they be *stony unto God*, yet *some sparkes of fire* which may be struck out of the, by the word, by education, by enlightning of the conscience, & by working upō self-love in men: And the *sparkes* of this fire are those outward acts of righteousness, which arise and spring from self-love, and naturall conscience, which die as sparkes and *remaine not*; which the true righteousness of regeneration is said to doe, 2 Cor. 9. and 1 Ioh. 2. 16. And the *light of this fire*, which carnall men not born againe content themselves with, is that *excusing*, which naturall conscience upon the performing any outward act of just dealing, hath in such mens hearts, mentioned. Rom. 2. 15.

By sparkes,  
what.

And the *walking in the light* of this fire, is resting therein all their dayes, not endeavouring to have their hearts changed, and to get a new principle of *grace*, and of love to *God* fetcht from *Christ*, as the spring of all.

What by walking in the  
light of the fire

Vse.

**T**He first Vse is, seeing so many offer up but common fire to God, it is good you examine whether that righteousness you think to please God with, be any more then fire of your owne kindling.

Vse 1.

Examine what  
fire we offer up  
to God.

*First*, That righteousness which is kindled in thy heart, and blazeth in thy life, whence was it  
*first*

1. The originall of it.

*first enkindled?* examine the original of it. Was it kindled in thee by fire from heaven? that is by the *Holy Ghost* comming downe in Gods ordinances on thee *as fire*, burning up thy lusts, melting thy heart, dissolving the workes of the devill, enkindling sparks of true love to God, zeale for his glory, which are above the reach of mans naturall ability? or is it no more, then that whereas every man hath some sparkes of ingenuity and honesty towards others, and of sobriety, and of devotion to a Deity, raked up in the ashes of corrupt nature, (for even the heathen had *the Law written in their hearts*, Rom. 2.14.) which sparkes, thou living in the Church, where civility and religion is professed, civill education, naturall wisdom, and the accusings of naturall conscience enlightened, have blowne up to some blaze, to some just dealing, common care of serving God; yet know that if there be no other principle, nor no more, it is but *fire of your owne kindling, and you will lie downe in sorrow.*

2. The fuel.

*Secondly*, examine, *what duties* are especially the *fuel* of that fire in thee: in what duties is that righteousness, thou thinkest thou pleasest God with, chiefly spent and exercised? are they principally the duties of the second Table, of just dealing with men, and sobriety, and it may be thou bringest withall a stick or two of the first Table to this fire, that is, some duties thereof, such as for thy credit thou must not omit, as comming to Gods ordinances of publique worship. This fuel, if there be no more, argues tis but



but common fire : for looke into the chimneys of the heathen, thou shalt finde the most of all this practiced; and in that thou dost put the chiefest of thy religion in them, it is argued to be but a fire kindled of those sparks, which are raked up in nature: for those cōmon sparks which are in all mens hearts, are especially those of the second Table. But now if it were a fire from heaven, the though those would not be left undone, yet the chiefest heat of thy heart would be to the duties of heaven, of the worship of God, publique and private : when men practise but so much righteousness, as is necessary for them to doe, if they will live in the world in any comfort or credit, as to be just and sober is necessary, as also to frequent Gods ordinances, for the state we live in, enjoyns them : But when mens zeale and fervour contends also, and lives upon such duties which the world regards not, as mourning for sinne, taking paines with the heart in private, between God and a mans own soule; and feeds upon heavenly things, and thoughts, and is such fire as the world quencheth, it is a signe tis more then common fire.

*Thirdly*, in these duties, common fire warmes but the outward man, as that fire doth which you feele daily; it heats you not within: so common righteousness contents it selfe with *bodily exercise*, a formall performance of duties publique and private : but fire from heaven heats first within, heats the heart within, as at the hearing the Word, *did not our hearts burn within us?*

3. By warming  
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(say they) so it heats the heart in prayer, makes a man *feruent in spirit, serving the Lord.*

*Fourthly*, examine what bellowes cherish and keep alive that fire of righteousness that is in thee, and makes it flame, (that is) what motives set thee a work, to doe what thou dost: if worldly ends make thee abstaine from sinne, and to be just in thy dealings, as credit with the world, and feare of disgrace, or the accusings of conscience onely, or feare of hell, or hope of heaven; this is but common fire: but if love to God, the consideration of his mercies, his eternall love, and the love of *Christ*, zeale for his glory, if these be the bellowes, the fire is heavenly. But if when thou art to be moved with such as these, they stir not thy heart, *It is but common fire.*

Vse 2.

The second Vse is, to take heed of walking in the light of such fire, that is, resting in it for salvation, and contenting your selves with it, as most in the world doe, and as the *Jews* here did, for you will lie down in sorrow if you doe.

But you will say, wee doe not trust in this our owne righteousness, for we professe *Christ*, and beleeve in him, which added to this, is enough.

*Answer.* That though you professe *Christ*, yet<sup>r</sup>. unlesse you have had a light that hath discovered to you, that all the righteousness you have by nature, and emproved in nature is a false righteousness, you doe then as yet rest in your owne righteousness, and rely not wholly on *Christ*. So *Phil. 3.* *Paul* first saw all to be drosse and dung, counted it losse, that he might win *Christ*.

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it implies, he could not have him self. Men though they seem to take *Christs* Title, as many will procure the Kings Title for a living to make all sure, yet they keep, and stick to, and plead their own; but you must give up that first, and rely wholly on *Christ*, or hee will not save you.

2. Hee that doth not daily above all things, directly, and immediately aime at, and seek out for *Christs* righteousness, and maketh it not the chiefeest of his thoughts, prayers, and businesse, & is restless without it, rests in his owne: for so when he had given up his title in his owne, hee mainly endeavoured after this, *to bee found in Christ. Phil. 3.*

Thirdly, you will seeke from *Christ* a new righteousness of sanctification also: for you will see that the common righteousness of nature and education will not please him, and *Christ* must be made sanctification to you, *1 Cor. 1. 30.* as well as righteousness. Thus *Nicodemus*, though a civill man afore, yet when he came to *Christ*, his old civility would not serve, without being borne againe, and becoming a new creature: so as you must not think to make a supply or addition unto *Christ* with fire of your owne kindling; you must have all off the *Altar*: your morall vertues must be turned into graces, by having a new end put into them, carrying your hearts in them unto God.

The other interpretation which I adde, is, That the fire of outward comforts is also meant: which, whilst men enjoy, they goe on merrily, neglecting

1. By fire is meant outward comforts.



King God, and *Christ*, and communion with him: But the soule of a beleever wanting this communion with God, is in darknesse, and till he enjoys God againe, can take comfort in nothing. Thus *Eccles. 7. 6. The laughter of the wicked is compared to the crackling of thornes.*

Why fire is put  
for comfort.

*Fire* is a comfortable creature, having both *heat* and *light* in it, which serve and help against both *cold* and *darknesse*, which are two of the greatest evils to the senses.

*Heat* is comfortable. Therefore *Isa. 44. 16. Hee warmeth himselfe* (saith the Prophet) *and cryes Aha.*

*Light* also is comfortable. For saith *Solomon*, *It is a pleasant thing to behold the Sunne.* Hence therefore *fire* here is put for outward comforts.

Why outward  
comfort com-  
pared to fire of  
their own kind-  
ling, to earthly  
fire.

But yet what fire are they? but kirching fire, *Ignis fecalis*, as the *Philosopher* calls it: for *It is fire of their owne kindling*, sayes the Text: not that purest element of fire above: God hee is said to be *light* and *fire*, whom the *Saints* enjoy, and are refreshed with his *light*, and in it see *light*.

And the resemblance this way also will strongly hold,

For a kindled fire hath two things common, which goe to the making of it; both which together, are called *fire*.

*First*, *fuel*: as wood, or coales, &c.

*Secondly*. That element that preys upon these.

Answerably unto those carnall pleasures and delights, which wicked men enjoy, and rest in, *two things* are also concurrent.

*First*,

*First*, The *object*, which is as the *fuell*. Things *earthly*, and of this world.

*Secondly*, Their fiery hot and burning *lusts*, which prey upon, and live upon this *fuell*; both which make this fire here spoken of: in both which, this resemblance will hold in many regards.

The comparison holds in 6. things.

1.

*First*, because the *fuell* of these fires of their lusts and comforts, are *base*; things onely here below. What is the *fuell* of your kitching fires? things digged out of the earth, dung, wood, coale; so *things on earth* are *fuell* to their desires. Their lusts are therefore called *members upon earth*. Col. 3. 5. for all their comforts consist in, and their desires are after *earthly things*, as their faire wives, children, houses, meat, drinke, *their God is their belly*; and they minde *earthly things*; Phil. 3. 19.

2.

*Secondly*, because when this *fuell* is taken away, the fire goes out, so doe mens hearts die when outward things are taken from them. When *Nabal* thought *David* might yet come, & take his goods, his *heart died within him*. For men live in the creatures, and out of them they die.

3.

*Thirdly*, as fire is a *consuming* thing, Heb. 12. last. it leaves nothing but ashes: so are mens *lusts*, 1am. 4. 4. They ask to *consume all upon their lusts*. All the pleasures they have, nothing comes of them; nothing of the strength they get by them: they doe all for themselves, and with themselves all dies.

Mm 3

*Fourthly*,

4. Fourthly, fire is a *devouring* thing; a whole world would not satisfie it, if it were let alone to burne on: And one day, this whole world you see shalbe burnt up by fire, as a witch for entising men. Even such are mens desires after pleasures, *unsatisfied* they are; and the more fuell is laid on, the more ye may lay on; they *enlarge their desire as the fire of hell*, Hab. 2. 5.

5. Fifthly, the pleasures which arise from the meeting and conjunction of this fuell, and their lusts are but as *sparkes*. Job calls *sparkes* the *sonnes of fire*, being engendred by it upon fuell: as pleasures are the *sonnes of your lusts*, when the object and they lie and couple together: and they are not long lived, they are but as sparkes, they die as soone as begotten, Col. 2. 22. *perish in the using*; and are but as the *crackling of thornes*, they soone goe out.

6. Sixthly, *smoak* accompany such fires, the fuell being muddy things: so doth much sorrow their comforts, Pro. 14. 13. and they goe out and end in smoake, as in the Text, *lie downe in sorrow*.

So that put these together, both that *strange fire* of their own righteousness, which is from, and in nature, unchanged; and the *kitching fire* of outward comforts: these are the two maine hindrances that keepe all wicked men from Christ, and justification through him:

That whereas the covenant of grace hath these two maine promises in it:

First, that God himself (who is the God of comfort) will be an abundant reward, Gen. 17. 1, 2. and



and so by faith we take him to be, and are divorced from all comforts else in comparison of him. And

*Secondly*, that *Iesus Christ* his Sonne is made the *Lord our righteousness*, *Ier. 23. 6.* and therefore ere we take him to be so to us, we must be emptied of all our *owne righteousness by nature*, that so *God & Christ* might be all in all to us. And therefore as the first & main work of grace consists both in emptying the heart, and bringing it to nothing in its *owne righteousness*: As also in regard of all outward comforts, that so no flesh might rejoyce in his sight. Answerably unto these two there are found two maine impediments in men by nature.

*First*, because in nature, they find some sparks of civill goodnesse, they rest in them, and take them for grace, and neglect *Christ*. And

*Secondly*, finding also in this world themselves to be warmed with many outward comforts, being encompassed about with sparks, they content themselves with these. Thus so long as that young man had righteousness of his owne, and possessions of his owne, he cared not for *Christ*, nor communion with him, nor righteousness from him. Well, but (sayes *Christ* here) flatter your selves with your own righteousness, and cheer your selves with your own sparks, and walk on. But know you will lie down in sorrow when the godly shall rest in their beds. *Isa. 57. 2.* You will lie bed-ridden in hell; or as a woman in travaile never to rise again.

*FINIS.* p<sup>r</sup>im. O. S.

and to by faith were made to be glorified and  
red from all compasses in comparison of  
him. And  
Secondly, that Jesus Christ his Sonnets made  
the Law our righteousness, for a. g. d. and there-  
fore we take him to be to us, we must be  
compared of all our own righteousness, for the nature  
that is God's Christ might be in all men. And  
therefore as the high & main work of grace con-  
sists both in emptying the heart and bringing it  
to walking in its own righteousness, so the  
good of all mankind consists in this, that they  
rejoice in the Law. And who these  
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manly nature.



First, because in nature, they find themselves  
of civil goodness, they rest in them, and take  
them for grace and neglect of Christ. And  
Secondly, finding it in this world, they are  
to be warmed with many outward comforts,  
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that themselves with hold. Thus so long as that  
young man had righteousness of his own, and  
possession of his own, he could not for Christ,  
nor communion with him, nor righteousness  
from him. Well, but (saith Christ here) gather  
your selves with your own righteousness, and  
cherish your selves with your own works, and make  
as. But know you will the hour in which you are  
suddenly called in their beds. 1st. 2nd. You will be  
bed in hell, or as a woman in travail never  
to rise again.

